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THE SPIRITUAL HISTORY OF THE AGE.

WHERE ARE WE ?

BY

OLD SOLDIER.

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PREFACE.

This pamphlet is the result of some 50 years reading of the Word of God ; the study of which was intensified by the Great War of 1914-18, followed now by even a greater war, and is sent forth with the hope that it may throw some light to others on present day happenings, and to what the same may, in due course, lead on to.

Included is a translation by the Rev. John Farquharson written 100 years ago on the last portions of the prophecies by Daniel, showing that they have already been fulfilled in history ; also by kind permission of Mr. P. Mauro are included Tables from his book on " The Wonders of Bible Chronology," showing that the length of time from the First Adam to the anointing of the Second Adam is, by the "inspired " Word of God, a period of 4,071 years, and that we shall reach 6,000 years of our history in 1954.

I acknowledge much help gleaned from the writings of others.

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THINGS PAST—PRESENT—FUTURE.

THINGS PAST.

The English-speaking people are living to-day in much perplexity as to what God is doing in the world and what the future has in store for us.

God has told us that the world is spiritually a dark place and that the only light in it is His Word, and especially the sure word of prophecy.

Neglecting in the main the Old Testament, let us try and see what is revealed to us in the New Testament. It begins with four accounts of the life of the Messiah, the Christ of God, and each account deals with four subjects:—

1. The Proclamation of the Kingdom
2. " " " King
3. " Rejection " " "
4. " " " Kingdom

The Kingdom proclaimed and rejected was Christ's Messianic Kingdom upon earth to be set up in Palestine. Following the death, resurrection and ascension of Our Lord, a further offer was made from Heaven to the leaders of the Israelitish nation to send back the Messiah and to set up His Kingdom; this was done through the preaching of Peter, recorded in the first twelve chapters of the Acts, and by Paul, in the remainder of that book. Acts 3. 19-21:—Repent ye therefore (change your mind), and turn ye (to me) for the blotting out of sins, in order that times of refreshing may come from the presence of the Lord; and He shall send Christ Jesus, which before was preached unto you; whom Heaven must receive until the times of restitution (means the re-establishment from a state of ruin) of all things, which God spoke by the prophets since the world began.

This offer was also rejected and Paul, in Acts 28. 26-28, was inspired to pronounce judgment on that generation of the nation for the third and last time. This prophecy of coming blindness is of the deepest import in Israel's history, written down seven times—Matt. 13. 14; Mark 4. 12; Luke 8. 10; John 12. 40; Acts 28. 26-27; Romans 11. 8. It was solemnly quoted in three great dispensational crises:—

- (1) By Christ, Matt. 13. 14, as coming from Jehovah on the day a Council was held "to destroy Him."
- (2) By Christ as coming from Messiah in His Glory, John. 12. 40-41, after counsel taken to put Him to death. John 11, 53.
- (3) By Paul, as coming from the Holy Spirit, after a whole day's conference they believed not. Acts 28. 25-27.

The quotation is from Isaiah 6. 9-10:—"In hearing ye shall hear and by no means understand, and seeing ye shall see and not perceive; for the heart of this people has become fat, with their

ears they hear heavily, and their eyes have they closed, lest at any time they should see with their eyes and hear with their ears and understand with their heart and should turn again and I should heal them." Be it known therefore to you, that salvation was sent unto the Gentiles, and that they will hear it.

PAUL'S EARLIER PREACHING.

Paul, during his work recorded in Acts, chapters 13 to end, was also inspired to commit to writing his first group of seven epistles :—

I. and II. Thessalonians—about A.D.	53
Hebrews	54
I. and II. Corinthians	57
Galatians	58
Romans	59

These earlier epistles would be in their scope, fully in accord with the distinct offer and dispensational teaching of God, of the then possible immediate return of Christ ; and it is significant that the word Parousia (Return or Coming of Christ) is only referred to in these epistles and not in the later ones.

THE GREAT TRIBULATION AND DISPERSION OF THE JEWS.

The Christ of God wept on two occasions—at the grave of Lazarus, a parabolic picture of the death of the nation, and at the thought of the coming destruction of their city, Jerusalem ; it is significant that His tears are thus recorded and no mention of the same over any of His other sufferings. Christ foretold that Jerusalem would be destroyed, including the Temple ; that the sacrifices would cease, and nation scattered ; all came to pass under the Romans, A.D. 66-70 ; their armies fulfilled the prophecies about the Abomination of Desolation and Herod the Great, that of the wilful King, but God always delivers His believing people, and so, they in Judea, were warned to flee when these Roman armies appeared—Noah must enter the ark, and Lot rescued out of Sodom before His judgment can fall.

THINGS PRESENT.

THE GOSPEL OF THE GRACE OF GOD.

The Apostle Paul was now permitted by God to be put into prison, where he was inspired to write his later or prison epistles—these are as follows :—

	{	Philippians—about A.D.	62
Second	{	Philemon	62
Group	{	Colossians	62
	{	Ephesians	62
Third	{	I. Timothy	67
or Pastoral	{	Titus	67
Group	{	II. Timothy	

It is worthy of note that to Paul were committed by the Spirit, fourteen epistles in all, 2×7 ; seven is the number of God the Spirit.

INSTRUCTION FOR THE CHURCH (MYSTICAL) BODY OF CHRIST.

With the destruction of Jerusalem, A.D. 66—70, and the dispersion of its people, the Holy Spirit now arranged the order of the seven later epistles of Paul quite differently from their chronological order, and in the hundreds of Greek manuscripts the order is exactly the same and is as follows:—

- (A) Romans (Doctrine and Instruction)
- (B) Corinthians (Reproof)
- (C) Galatians (Correction)
- (A) Ephesians (Doctrine and Instruction)
- (B) Philippians (Reproof)
- (C) Colossians (Correction)
- (A) Thessalonians (Doctrine and Instruction)

In these seven epistles we have the special education of the believing sinner for the days in which we live. All Scripture is *for* us, but it is not all *about* us. But these epistles are the “all truth” into which the Spirit was to guide us and teach us the special position in which we find ourselves with reference to the Jew and the Gentile, the old creation in Adam, and the new creation in Christ—the flesh and the spirit.

Romans stands first and contains the A.B.C. of Christian education. In it God's gospel of grace is unfolded and revealed. Man is shown to be utterly ruined—transgressors of the Jews and sinners of the Gentiles are both helpless and absolutely lost. The first eight chapters shew us what God has done with “sins,” the old nature, its results 1. 16—5. 11, and with “sin,” the old nature itself, 5. 12—8. 39, and how the believing saved sinner has died with Christ, and is risen with Christ—made a son and heir of God in Him. In Romans it is Jew and Gentile sinners individually; in Ephesians it is Jew and Gentile sinners collectively made “one new man,” Christ the Head, we the members.

In Romans we have the knowledge of ourselves as lost sinners; in Ephesians we have the knowledge of God, and of His purposes in Christ; in Christ we are blessed with all spiritual blessings in the Heavenlies. In Romans the saved sinner is shewn as dead and risen with Christ; in Ephesians, as seated (now) judicially in the Heavenlies in Christ. In Thessalonians he is seen for ever in Glory with Christ. Our feet are taken out of the mire and clay, Romans 1, they are set upon the Rock, Ephesians 1, and soon we shall be on the Throne, I. Thess. 4.

In II. Tim. 3. 16 we are told what the word of God was to teach us, so the epistles to the Corinthians and Galatians follow Romans because they exhibit departure from its special teaching. So,

positively by instruction, and negatively by reproof and correction, we see how profitable these epistles are and how the believer is fitted out for every duty and emergency. The great Bishop Lightfoot in his Bib. Essays, page 272, states :—"Thessalonians stands alone in connection with the Tribunal—Romans, Corinthians, Galatians, as connected with the "cross"; Ephesians, Philippians, Colossians, as connected with "the Throne."

THE MYSTICAL BODY OF CHRIST.

There are several mysteries referred to which mean secrets, but these are no longer such, when revealed. The formation now of the "Body of Christ" is called the Great Secret in Eph. 5. 32, and I. Tim. 3. 16; not a word was heard of this until it was specially revealed to and through Paul. There are three important Scriptures in which this Great secret is specially and formally revealed.

Eph. 3. 1-11 :—"For this cause, I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,—if so be that ye have heard of the dispensation (stewardship) of that grace of God, which was given me to you-ward; how that by revelation was made known unto me the mystery, viz. : (the secret) of (or concerning) Christ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto His holy apostles and prophets by the Spirit; to wit, that the Gentiles should be fellow heirs, and fellow members of the body; fellow members of the body—that is a peculiar word which occurs only here; it does not mean that there was a body already in existence and that others became afterwards members of it, but that these Gentiles and Jewish believers (2. 13-15) should form a joint body, being made in Christ "of twain one new man" (Eph. 2. 15)—viz. : a joint body—and fellow partakers of the promise in Christ Jesus, according to the gift of that grace of God, which was given me through the Gospel, whereof I was made a minister, according to the working of His Power. Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable (the untrackable) riches of Christ, and to make all men see (to enlighten all as to) what is the dispensation (stewardship) of the mystery (the secret) which from all ages hath been hid in God, who created all things, to the intent that now unto the principalities and the powers in the heavenly places, might be made known through the Church, the manifold wisdom of God, according to the eternal purpose (purpose of the Ages) which He purposed, in Christ Jesus our Lord."

THE GREAT SECRET.

The Great Secret or Mystery is also revealed in two other passages—Col. 1. 24-27, and Romans 16. 25-26. At the beginning of Romans, the first chapter, we have "The Gospel of God"; at the end, chapter 16, we have the Mystery, which had been kept secret since the world began.

Gentile blessing was never a secret, for to Abraham, in Gen. 12. 3, it was clearly set forth "In thee and in thy seed shall all the families of the earth be blessed." Deut. 32. 43, "Rejoice ye Gentiles with His people." It could not be said of such blessing that it was hid in God, that it was kept in silence through times eternal, that in other ages it was not made known. No, *this was the secret*, that a people should be taken out from among both Jews and Gentiles, who should with Christ be made *a joint body* in Christ, Eph. 3. 9, a Body of which Christ should be the glorious head in heaven, and His people, the members of that body on the earth "one new man"; this was the secret which was revealed to God's "holy apostles and prophets by the Spirit," and which had never entered into the heart or mind of mortal-man.

CHRIST MYSTICAL.

THE MEMBERS OF THE BODY OF CHRIST

are those who have believed God's testimony, as to their lost condition as sinners, as to the great salvation which is in Christ the Saviour, and who have reckoned themselves as having died when He died and risen again when He rose, thus identified with Christ (not in His incarnation) in His death and resurrection. This is the truth which is bound up with the meaning of the Body of Christ—one part of a body cannot die and the rest go on living, and yet the body be a complete body—hence the expression "in Christ" means to be in Christ Mystical. Therefore, if we are "in Him" when He, the Head, died, then we, the members, must in the eternal purpose and judgment of God, have died in Him. When He, the Head, rose again, then we, the members, must be risen in Him. If He, the Head, is in Heaven, then we, the members, are seated in the Heavenlies (judicially) in Him.

THE END OF THE MYSTICAL BODY.

The perfect man is formed; the Body is complete and when so completed it is received up in glory—this is brought before us in I. Tim. 3. 16, "Great is the Mystery of godliness (i.e., of the true faith), which (mystery) was manifested in flesh." We have six sentences true of Christ Personal and of the members of His Mystical Body.

- (1) *Manifested in Flesh.* True of the members and true of the Head. Rom. 7. 3.
- (2) *Justified in Spirit.* True of Head and members, as set forth in Rom. 5. 12—8. 39.
- (3) *Appeared to Angels.* This is explained in Eph. 3. 10, where we are told that now unto powers in the heavenlies, God is making known His many-sided wisdom by means of the Church (as an object lesson).

- (4) *Proclaimed among the Gentiles* not merely Christ Personal, but Christ mystical (the body of Christ) is now proclaimed, made known, to all nations (Rom. 16. 26), made known among the Gentiles (Col. 1. 27), "preached among the Gentiles" (Eph. 3. 8).
- (5) *Believed on in the world.* It is made known for the obedience of faith, i.e. (faith—obedience), Rom. 16. 26.
- (6) *Received up in Glory.* "For whom He justified, them He also glorified," Rom. 8. 30.

This then is our Blessed Hope, waiting to be received up in Glory as the Head was. So that waiting for God's Son from Heaven, is part of our Christian position. Christ told us that the interval between His first Advent and His Coming again would be like birth pangs, such pains are severe at first, and at the end ; in between, they are frequent, but not so severe.

The removal of the Church, Body of Christ, will probably be the first great supernatural event proclaiming to the inhabitants of this age that the visible manifestation of Christ is not far off.

SATAN.

When the Commander of an army has to engage in a battle, the first thing he does is to find out and study all he can of his opposing commander. Mr. Philip Mauro, a distinguished American barrister, in his small book, "The World and its God," writes thus :—

"The Satan of Scripture as an Angel of Light," II. Cor. 11. 14.

"With the acceptance by Adam and Eve of the doctrine presented by Satan and defined in Gen. 3. 5, he became the spiritual and religious leader of the human race. He is still, and through all the ages has been, the religious teacher of every child of Adam, who has not been born again of the last Adam.

Accustomed as we are to associate the prince of this world chiefly with what is vicious and depraved, and with the crimes and vices to which the baser part of humanity become addicted, we are apt to overlook another aspect of the character of Satan, and to misapprehend the nature of his designs for and upon his subjects. We question if the Devil of Christendom, as generally represented, could ever have gained ascendancy over mankind. But the Devil of Scripture, the highest of all created intelligences, greater even in dignity than the Archangel (Jude 9) is a *very different personage*. The latter is more necessary to the explanation of the condition and history of humanity, and of the contradictions and mysteries of human nature, than is the ether, to the explanation of a phenomena of light and electricity.

Not only is belief in the existence of such a spiritual personage a thoroughly rational belief, but, on the other hand, it is irrational to believe otherwise. No explanation has ever been brought forward which is capable of accounting for the conditions, contradictions, and mysteries referred to, except that given in the third chapter of Genesis.

The moment we recognize the true character of that being with whom our first parents closed their bargain, we receive light upon the greatest problems that perplex the human soul. The first man, by the exercise of his power of choice, committed the race to Satan's leadership."

SATAN.

THE FIRST EPISTLE TO TIMOTHY.

The last messages to this Church Body age is given to us by the Spirit in the pastoral epistle to Timothy. The structure of the first epistle is as follows :—

- A. 1. 1-2. Benediction
- B. 1. 3-20. Doctrine
- C. 2. 3-13. Discipline
- D. 3. 14-15. Intended visit and interval
- E. 3. 16. The Mystery of Godliness (1-5, its characteristics)
- E. 4. 1-12. The Mystery of Iniquity (6-12, what is needed to meet it)
- D. 4. 13-16. Intended visit and interval
- C. 5.—6. 2. Discipline
- B. 6. 3-21. Doctrine
- A. 6. 21. Benediction

The two central members above, the mysteries of godliness and iniquity are seen to stand in solemn and awful opposition. So in Eph. 6. 11-12 the saved sinner is exhorted to put on the whole armour of God, because his warfare is chiefly against spiritual wickedness in the heavenlies.

In Chapter 4. 10 of I. Tim. God is said to be the Saviour of all men. When Adam and Eve incurred the penalty of immediate judicial death, the race would have been extinguished, had not God interfered, before dealing with them, with the promise of the Redeemer, and so suspending the execution of the sentence denounced. In *this* sense God is the Saviour of all men for this life, but it is added "specially of those who believe," who pass on to resurrection life.

GRACE.

Salvation is by grace through faith (II. Cor. 4. 3-4). But if our gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ should shine unto them.

Salvation is the result of the work of God for man and not the result of the work of man for God.

We read in John 2. 24 :—"But Jesus did not commit Himself unto them, because He knew all men, and needed not, that any should testify of men, for He knew what was in man."

After His taking His seat at the right hand of God, and Power from on High being given to men on earth, the merits and value of Christ's death was brought home to those who believed. That His shed blood is a sufficient ransom for the guilt and penalty of sin (the old Adam) and Who, as Substitute met every indictment brought against the sinner under the righteous government of

God. When men disbelieve that the death of Christ was vicarious and substitutionary, they reject the only ground upon which, according to the inspired word of God, the saving work of God can be wrought for them.

Most men have the impression that the sole objective of Christianity is the improvement of human conduct, being ignorant of the principles of saving grace, they teach it makes little difference what is believed, it is the life that counts; against this is the testimony of the Word of God that every aspect of salvation and every blessing of Divine grace in time and eternity, is conditioned only on what is *believed*.

Grace may be defined as the word which specially denotes God's grace and favour manifested towards mankind or to any individual, which as a free act, is no more hindered by sin, than it is conditioned upon works; it denotes the relation assumed and maintained by God towards sinful men, who are altogether unworthy of it. It is joined with Christ because it is manifested in and through Him. There are certain fundamental facts about grace:—

A. It is not withheld because of demerit; grace finds its greatest triumph and glory in the sphere of human helplessness; grace cannot be exercised where any human merit is to be recognized, on the other hand the issue of human sin must be disposed of for ever. Christ the Lamb of God has taken away the sin of the world and forever disposed of the condemnation of sin. By His cross an entirely new relation between God and man has been created.

B. Grace cannot be lessened because of demerit; grace is never exercised in making up what may be lacking in the life and character of a sinner; the sin question has been set aside forever, and equal exercise of grace is extended to all who believe. The grace of God is exercised in perfect independence of human sin or any degree of human sin.

C. Grace cannot incur a debt. Grace being unrecompensed favour, is unrecompensed as to obligations past, present or future. What God bestows is a gift. Rom. 6. 23 and other passages always present salvation as a gift, a pure benefit from God, and in like manner no service is to be wrought and no offering is to be given, with a view to repaying God for His gift. Service is the believer's means of expressing his love and devotion to God.

D. *Grace is not exercised in the just payment of a debt*; in Rom. 4. 4:—"Now to him that worketh is the reward not reckoned of grace but of debt." Men are now already condemned (John 3. 18), they are children of disobedience (Eph. 2. 2), not on the ground of their own sinfulness, but of their federal headship in fallen Adam. Men are now judicially reckoned to be "in unbelief," they are under sin (Rom. 3. 9), and they are guilty (Rom. 3. 19); thus all human merit has been disposed of absolutely. But the Scripture hath concluded all under sin that the promise by faith

of Jesus Christ might be given to them that believe (Gal. 3. 22). Man is permitted to do nothing until God has done all that His grace designs ; “ good works ” grow out of and are made possible by the gracious work of God. Being justified freely (without cause) by His grace through the redemption that is in Christ Jesus (Rom. 3. 24).

E. *Grace is never the overpayment of a debt ;* grace speaks of a gift, not of barter or trade, however unequal. It is pure kindness, not the fulfilling of an obligation. Grace is not treating a person as he deserves, nor treating a person better than he deserves ; it is treating a person graciously without any reference to his deserts. Grace is infinite love expressing itself in infinite goodness.

F. *Grace does not appear in the immediate Divine Dealings with the sins of the unsaved ;* it is difficult for the mind to grasp the fact that as revealed in God’s word, God does not deal with any sin in mercy or leniency. The sinner is never forgiven because God is large-hearted enough to remit the penalty or to waive his righteous judgments. Those who preach the Gospel must give to the cross its true place of vital importance, as given to it in the word of God. The Lamb of God has taken away the sin of the world (John 1. 29) ; the fact that Christ as Substitute has already borne the undiminished righteous judgments of God against sin, is the sole ground upon which Divine forgiveness is now exercised. The forgiveness of God towards sinners is a judicial pardon of a debtor in view of the fact that his debt has been fully paid by another.

By Gospel preaching sinners may now be told that they may now stand forever pardoned before God ; not because God is gracious enough to excuse their sins, but because there is plentiful redemption through the blood that has been shed. (Rom. 3. 24 ; Eph. 1. 7). Being free to forgive at all, God is free to forgive perfectly, “ having forgiven you all trespasses ” (Col. 2. 13).

There is forgiveness in view of the fact that he is a sinner by practice ; there is imputed righteousness in view of the fact that he is a sinner by nature ; there is justification in view of the fact that he is a sinner by divine decree “ under sin.” This pardon covers all sins, past, present or future. God as Father corrects and chastens the saved sinner, but He will never condemn His child.

Limitless grace is seen in the love of God which provided the cross, but that cross having been provided, every saving act that is based upon it becomes an “ act of justice ” rather than an act of immediate grace :—(Rom. 3. 26) “ That He might be just and the justifier of him which believeth in Jesus ” (the Saviour).

THE SECURITY OF THE SAVED BELIEVER.

No prayer of the Son of God can be unanswered ; John 17. 9-12, 15, 20 :—“ Neither pray I for these alone, but for them also which shall *believe* on me through their word ” and this prayer is continued

in heaven, (Heb. 7. 25) " Seeing He ever liveth to make intercession for them."

The death of Christ is the answer to the condemning power of sin; Who is he that condemns? Is it Christ that died? " If any man sin (I. John 2. 1) we (believers) have an Advocate with the Father, Jesus Christ, the Righteous one." There is therefore now (Rom. 8. 1) no condemnation to them which are in Christ Jesus.

According to the Bible, man's responsibility is always expressed in words, which imply that man is the recipient of the benefits of the work of God—such terms are :—Believe—Receive—Come unto Me—Whosoever will—Turned to God—Reconciled to God—thus it is seen, man is not saved by expiating his own sins, but by believing in the One who has suffered in his stead.

A man who has been brought up to be a rabid Socialist, at the age of forty becomes a strong Conservative; this is due to his change in what he believes. So the saved sinner, through his " new believing " gets a salvation acceptable to God; it is not becoming exceptionally good, thus Divine condemnation is no longer the sins which men have committed and which Christ has borne, but rather the condemnation is now because of the personal rejection of the Saviour, who bore the sin—so we have this set forth in John 3. 18, " He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

THE BELIEVER'S CONDUCT OF LIFE.

Three distinct methods of living are revealed in God's word :—

1. Under Law from Moses to Calvary. Past.
2. Under Grace from the Ascension to removal of Church Body. Present.
3. Under Kingdom of Heaven on earth—righteousness. Future.

These modes of life are all essentially different and it is probably the mixing up of them together which is the real cause of the " present distress." Under Law, God dealt with one nation only, but now, under Grace He deals with individuals, out of all nations. Under Law, Israel was to work *for* life. Under Grace we work *from* life. The Law gave works for man to do; Grace brings words for man to believe. Under Law, salvation depended upon what man was to do; under Grace it depends upon what Christ has done. To those who lived under Law, it could be truly said, (Deut. 6. 25) " It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us "; but to us, who live in this present dispensation of Grace, it is as truly declared in Rom. 3. 20, " By the deeds of Law shall no flesh be justified in His sight." This is now true of Jews, Gentiles and Body of Christ.

The issue is therefore between law and grace, as governing principles in the life of the believers. "Ye are not under the law, but under grace." But although we are not now under law, the moral precepts of the ten commandments are virtually incorporated in the teachings of Grace; for example:—Law 10, "Thou shalt not covet"; under Grace—Covetousness, let it not be named among you. (Eph. 5. 3).

The Teachings of the Law and the teachings of the Kingdom are also very similar, being both based on a covenant of works. In the Sermon on the Mount, in Matt. 5—7. all the promises are based on human merit; the blessings are reserved for the meek, the merciful, the pure in heart, the peacemaker; "This do and thou shalt live"; a tree is approved or rejected by its fruits. Personal righteousness must exceed that of professors; they conclude with the parable of the house on a rock. "Whoever heareth these sayings of mine and *doeth* them." So we see that the law of Moses and the law of the Kingdom are based wholly on a covenant of works.

In the Kingdom the mosaic law is carried forward and intensified. "Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

The law demanding "an eye for an eye" is replaced by required submission:—Even enemies are to be loved—these things are to be done "that ye may be the children of your Father which is in heaven." The difference in teaching may be recognized in the principal words employed:—thus in the Kingdom teachings "righteousness and peace" are the great words. The great words in this present age are "believe and grace." The Kingdom's teachings, like the law of Moses, are based on a covenant of works—the teachings of grace on a covenant of faith. In the Kingdom, righteousness is demanded; in grace, it is provided and imputed (judicially). It is a common mistake to suppose the reign of Christ on earth will be one of sinlessness, because of the binding of Satan: the immediate judgment for sin, like that of Ananias and Sapphira, and *in* the new heart spoken of by the prophet Ezekiel, high moral requirements will be possible; but there will still be evil to judge and enemies to persecute, but "righteousness will reign," while, under grace, it suffers; (see II. Tim. 3. 12).

Under the Kingdom a nine-fold blessing is demanded; under grace a nine-fold blessing is divinely provided. In the Kingdom its children are likened to "salt," this figure is not used either under grace or the Mosaic Law.

The basis of appeal in prayer is different:—

1. Under Moses the appeal was to the *faithfulness* of Jehovah to His Covenants; "Cast thy burden upon the Lord and He shall sustain thee."
2. Under Grace the *appeal* (Be careful for nothing) is the believer's present union with Christ.

3. Under the Kingdom the appeal is to the faithfulness of the Father to His children in the Kingdom. His care is for those who seek first the Kingdom of God and His righteousness.

For the Kingdom, we are to agonize to enter into it ; grace teaches that we have eternal life through believing that Christ has agonized in our stead, and life is "through His name" and not by human faithfulness or merit.

There is a dangerous sentiment abroad that because Christ said a thing when on earth, that it must be binding now. The fact is overlooked that Christ lived under the law of Moses and came to found His earthly Kingdom, taught the principles of that (yet) future Kingdom and, at the end of His Ministry, and in relation to His cross, He anticipated the teachings of grace. Paul, speaking by the Spirit, warned us not now to know Christ after the flesh (meaning whilst He was on earth), but now always as our exalted Lord in the heavens.

It is clear that the teachings of Law—Grace—Kingdom are separate and complete systems of Divine rule, which are perfectly adapted to the varied conditions in three great dispensations.

It is remarkable that the blessings under the Law and the Kingdom are all earthly, whilst under Grace they are heavenly, only under Grace are saved sinners said to be "In Christ." A saved sinner in Glory is a much greater being than an innocent man in the Garden of Eden. "Chosen in Christ, before the disruption of the world."

UNDER GRACE.

The Unsaved Sinner, how should he or she be approached ? They should not be told to *Repent ; to confess their sins ; to accept Christ*. (No man accepts Christ, but God accepts Christ for him, and this is what the sinner believes ; to Nicodemus, under Kingdom truth, Christ said, " he must be begotten from above," meaning that Nicodemus must be brought from the grave, by Divine power from above, to inherit Christ's millenium Kingdom) : *that they must be converted ; that they must be born again*. They should be told to believe God :—Man was lost by believing Satan ; he is saved by believing God ; firstly, of all the truth about himself—that he died (judicially) in his Federal Head, the first Adam, and inherits a fallen nature ; the sinner thus takes his right position before God. Secondly, the sinner is now in a position to believe God, in the face of Jesus Christ, that is, that all the merits of Christ's death are transferred to him, so that, on believing, he stands clothed (judicially) in Christ's perfect righteousness ; henceforth God regards and looks upon the saved sinner as " in Christ " and not in the sinful rags of his own righteousness.

Christ as the Great Teacher, stated to Nicodemus in John 3. how a sinner makes contact with Himself :—

Firstly, I must be lifted upon the Cross (for others).

Secondly, I must be lifted up by Resurrection and accepted by the Father (for others as their sacrifice by blood and as their substitute).

Thirdly, I will draw all men to Myself (not without exception, but irrespective of whether they are Jews or Gentiles), the purpose being their Salvation.

In the first, sin is dealt with on the cross ; in resurrection, the mind of God is revealed ; and in the third, the purpose of God is shewn to be eternal salvation.

THINGS FUTURE.

In the Old Testament the Gentile nations are only mentioned as they come into contact with God's special people (the Jews), and this same principle is followed in regard to the future events yet to take place on earth, mainly recorded in the Prophet Daniel and in the Book of Revelation—such events foreshadow the closing down of the “Times of the Gentiles” in their supremacy over the Jews, and their city, Jerusalem—it does not mean the destruction and extinction of all Gentile nations.

The Jews have already had two periods of national existence, the first after their deliverance from Egypt, the second after their return from exile in Babylon—during the first year of Cyrus, King of Persia in B.C. 457 ; this period is called in scripture “the latter days,” to distinguish it from the first period of their history, which is called “the former days,” just as the Prophets are distinguished in Zech. 1. 4 ; and 7. 7-12 as the “former prophets.” It is important to note that the end of these latter days has been for the most part fulfilled, and is not the end of our present dispensation of grace. Many able commentators have missed seeing this and have interpreted most of the last two chapters of Daniel as describing the closing days of our own age. Many have not seen that for the period of nearly 400 years, between Malachi, the last book of the Old Testament, and the Gospel of St. Matthew, the main facts concerning the Jews are recorded in these last chapters of Daniel—which are in accord with the secular histories of that period, especially the works of Josephus and the Maccabees, which have been almost as miraculously preserved, as our own Scriptures.

THE BOOK OF DANIEL.

The Companion Bible gives the Structure of this Book as follows—

- A. Chap. 1. The Captivity of Judah ; historical events connected with its beginning.
- B. Chap. 2. The Dream of Nebuchadnezzar, the beginning and duration of Gentile Dominion.

- C. Chap. 3. Daniel's companions. The "Fiery Furnace." Angelic deliverance.
- D. Chap. 4. The First King of Babylon. His dream of the "Great Tree," revealing his temporary deposition.
- D. Chap. 5. The Last King of Babylon. Belshazzar's vision of the Hand, revealing his Final Doom.
- C. Chap. 6. Daniel Himself. The den of lions—angelic deliverance.
- B. Chaps. 7 & 8. The Dream and Vision of Daniel; the end of Gentile Dominion.
- A. Chaps. 9–12. The Desolations of Jerusalem. Prophetic announcements connected with their end.

The first half of the book is historic—the latter half is prophetic. The earlier portion is written in Aramaic or Chaldee, chapters 2. 4. to 7. 28; chapters 8 to 12 in Hebrew. This teaches us the earlier portion concerns Gentile supremacy in relation to Israel, while the prophetic portion is in the Jews' own language, because it concerns the closing days of their Second period of national history, ending with their punishment in the Great Tribulation; because of their rejection and crucifixion of the Messiah, followed by their scattering to all parts of the world.

In Daniel's day (495 B.C.) both languages were generally understood and both could be, and were used by him. If an imposter had written the Book in Hebrew some 250 years later (as alleged by critics) why should he have defeated his own object by writing any portion in Aramaic as well—thus proving himself to be a fool, as well as a "forger"?

The name Daniel means God (my) Judge, which accords with the character and contents of the book. Our Lord in the Gospels referred to each of the chapters 7—12, except 10.

Daniel is the Apocalypse of the Old Testament, having the three greater prophets Isaiah, Jeremiah, Ezekiel, as his background, and instead of being concerned with the things of Palestine only, has, as his perspective universal monarchies—such as Hitler is now aiming at.

I propose now to deal briefly with the last four chapters of the book. There is a great difference between Daniel and all other of the prophets, because the revelations made to him were not exhortations or warnings for the people of his own day, but for those of a later period. To Daniel, in his 9th chapter was given the exact measure of time from the coming of Christ to His being "cut off"—the marvellous things accomplished by the crucifixion, and the desolations to fall on Jerusalem and its people. Daniel had learned from Jeremiah 29. 10, that the period of their 70 years captivity was about to expire. "For thus saith the Lord, that after 70 years be accomplished at Babylon, I will visit you and

perform My good work toward you, in causing you to return to this place."

Then in Ezra 1. 1, we learn that the decree and exhortation to return was issued by Cyrus, King of Persia, in the first year of his reign, by virtue of which Jerusalem and the Temple were rebuilt under Zerubbabel and Joshua—this date was both the end of the 70 years captivity, and also the starting point for the 70×7 heptads (490 years) determined upon the people and the holy city, as set forth in Dan. 9. 24, which their fulfilment proves to have been 490 years. But Gabriel reveals to Daniel that a far more terrible sin was to be committed, in consequence of which a very severe judgment was to fall upon them, so in 10. 1-3, we find the prophet mourning and lamenting, and in 9. 11, he prays, "Yea, all Israel have transgressed Thy law, even by departing, that they might not obey Thy voice." Gabriel reveals that 70 weeks are determined upon Thy people and city—to finish the transgression. Christ, in Matt. 23. 32, to the leaders of Israel, says "Fill ye up the measure of your fathers"; they did so by rejecting and crucifying Him.

Divine revelation embraces two main subjects, a coming, and a cutting off, of the Messiah. Christ, in Matt. 24. 1-22, recalls this prophecy to the minds of the disciples—Dan. 9. 27, and 12. 11, on the eve of His being "cut off." All we need to know from God's word, are the two events revealed by Gabriel.

A.—The going forth of the commandment to restore and build Jerusalem.

B.—The manifestation of Messiah the Prince.

To fulfil "A" Cyrus was named by God 200 years before he came to the throne, a most remarkable prophecy. Is. 45. 13, reads: "I have raised him up in righteousness, and I will direct all his ways, he shall build my City and he shall let go my captives." These are the two things mentioned by Gabriel to Daniel, and so is recorded what God intended to do, coupled with the name of the man whom He purposed to do it. When the time came, 42,000 Jews, under Zerubbabel, Joshua and Nehemiah, with 7,000 servants and maids returned to Jerusalem. It was a new beginning for Israel.

The historian Josephus records that Cyrus wrote through all his Dominions that God Almighty hath appointed me to be King of the habitable world and that He indeed foretold my name by the prophets, and that I should build Him a house at Jerusalem, which is in the country of Judea.

DETAILS OF THE 70 WEEKS.

We are told that 69 sevens or 483 years were to pass unto the Messiah and it was by His "cutting off" all the six predictions in verse 24, all connected by the word "and," were to be accomplished.

"1." *To finish transgression*—it was for their transgressions they had suffered the 70 years captivity in Babylon; their land and city being a desolation, but Gabriel reveals to Daniel the full measure was yet to be completed, the children to fill up the iniquity of their fathers and as a consequence a far greater desolation than that wrought by Nebuchadnezzar would come upon them—caused by nothing less than the betrayal and crucifixion of their promised and expected Messiah; verses 25–27 foretold Desolations to fall upon the people and the City and to last throughout *this* present dispensation.

It is worthy of note that the same act which constituted the crowning sin of Israel, also served for the putting away of sin (Heb. 1. 26) and the accomplishing of eternal redemption (Heb. 9. 12)—nothing more wonderful has been revealed to us than that the people, because they knew Him not, nor the voices of the prophets, read every Sabbath should have *fulfilled them* in condemning Him (Acts 13. 27).

"2." *To make an end of sins.* We believe the death of Christ to have made a perfect atonement for sins, as in Heb. 1. 3, "When He had by Himself purged our sins"—the word in this passage includes not only sin itself, but the sacrifice therefor—hence, many believe that what Gabriel foretold here was making an end of the sin-offering required by the law; that is an incidental result, mentioned expressly in verse 27.

"3." *To make reconciliation for iniquity* both atonement and reconciliation were made by Christ upon the cross. Man is by nature not only a sinner, but an enemy of God; as a sinner he needs to be justified, as an enemy, to be reconciled; the death of Christ accomplishes both for all who believe. Let us keep in mind that both atonement and reconciliation were accomplished within the measure of 70 weeks, from the going forth of the decree of King Cyrus. Our Lord in Mark 1. 15, "The time is fulfilled and the Kingdom of God is at hand"; the time of which He spoke was that declared in this great prophecy, which is the only one giving the time of His Coming. Hence, His words were really an announcement of His approaching death, resurrection and ascension.

"4." *To bring in everlasting righteousness.* God's righteousness which He was to bring in through the sacrifice of Christ was to endure for ever, as foretold by Isaiah—"My righteousness shall be forever." Is. 51. 8. Christ has now become wisdom from God both righteousness and holiness, even redemption of the body from the grave.

"5." *To seal up vision and prophecy.* It was foretold as a prominent feature of Israel's punishment that both vision (eye) and prophet (ear) were to be closed up, Is. 11. 10. In Is. 29. 10–11, "For the Lord God hath poured out upon you the spirit of deep

sleep, and hath closed your eyes, the prophets; and your rulers, the seers, hath He covered. And the vision of all is become unto you as the words of a book that is sealed."

"6." *To anoint the most holy place.* This sentence stands in contrast with "3" to make reconciliation for iniquity, and indicates the Coming of the Spirit on the disciples of Christ at Pentecost, thereby anointing a spiritual temple, the temple of the living God, II. Cor. 1. 21 and 6. 16.

From verses 25, 26 we know that the coming of Christ and His being "cut off" are announced as the means whereby the prophecy was to be fulfilled and there is added the destruction of Jerusalem by the Roman Prince Titus, and the desolations and wars which were to continue through this entire age unto the end of it.

Verse 26 tells us that it would be 69 sevens, that is 483 years "unto the Messiah" from the decree of Cyrus; verse 25 states "know therefore and understand" so that it must be possible to determine both the beginning and the end of this period of 490 years, and of the six events referred to above, all must be fulfilled in the week of years from 483—490. . . The Hebrew word 'Messiah' means "the anointed one"; when was our Lord anointed? It was at His baptism in Jordan, at the very commencement of His ministry of about 3½ years. Peter bears witness, "God anointed Jesus of Nazareth with the Holy Ghost and with power," Acts 10. 38. This Jesus is the Christ; Acts 17. 3. is the great point of apostolic testimony.

It is most significant that the only event of which the date is given us in the New Testament, is the commencement of the ministry of John the Baptist, as being in the fifteenth year of Tiberius Caesar. Luke 3. 1-3; the commencement of the seventy sevens is given as occurring in the first year of Cyrus, King of Persia—both references in the reigns of Gentile rulers—this indicates that the things of the crucifixion and resurrection were to be of world-wide interest and not of concern to Jews only. Verse 26 reads "and *after* the threescore and two weeks shall Messiah be cut off"—this places definitely His whole ministry within the seventieth consecutive week from the decree of Cyrus.

From the Gospels it is clear our Lord's ministry was about 3½ years duration—hence from His anointing to His death would be half a week and His crucifixion in the midst of the 70th week—so that in this last week we must look for the accomplishment of the six predictions of Dan. 9. 24. In the first seven weeks or 49 years the rebuilding of the City and temple took place, and God's last messages were given to the Jews through Haggai, Zechariah and Malachi. Then follows 62 weeks (434 years) with which this prophecy is not concerned, but most of the important events are set forth in the eleventh chapter of Daniel, which brings us unto the Messiah, and the last most momentous week of history. During this week He was never styled a King, by the Baptist,

by Himself, or the Apostles, but the Spirit ; in Acts 3. 15 and 5. 31, with Heb. 11. 10, and 12. 2, all speak of Him as a Prince ; the last passage describes Him as the Prince and completer of a faith which triumphs through all difficulties, and sustains us to the end of the race.

MESSIAH " CUT OFF."

Verse 26 tells us that Christ was to be " cut off " (in death) and have nothing, that is He shall be rejected and crucified and shall not then enter upon the Kingdom for which He came.

This special week is spoken of as " The Time is fulfilled " and as " My hour " ; " Father, the hour is come," John 17. 1 ; it is clear He was referring to the hour when He should be made a sacrifice for sin, upon the cross. Verse 26 not only tells of His death, but of terrible consequences to follow, that unspeakable deed, referred to by our Lord in Luke 21. 72, as the days of vengeance, that all things that are written may be fulfilled—that is, the things written in this prophecy.

That the Prince or Commander of an army was to come against the whole of Judea and would destroy both City and Temple, would be like a flood sweeping everything away, and scattering the remnants of the peoples among all the nations of the world. The Roman legions were the people of Prince Titus—the prophecy has nothing to do with any future Roman prince or even the Anti-christ.

While the six predicted events were to happen within the seventy weeks, the time of the judgments is not specified ; thus the prophecy left room for the exercise of mercy on that evil generation, in response to our Lord's prayer on the cross : " Father, forgive them, for they know not what they do " ; in answer to this prayer, A.D. 30 to 70, a period of 40 years, was added to their national existence.

VERSE 27. THE COVENANT CONFIRMED.

Matt. 26. 28 : at the memorial supper our Lord used these striking words, " This is my blood of the New Covenant, shed for many for the remission of sins " ; it was confirmed by the shedding of the blood of Christ in the " one week," the last of the seventy. The " many " are those who receive by faith the benefits of the New Covenant. The expiration of 69 weeks brought us to the Messiah, and in the midst of the last week, the 70th, He was " cut off." By His " one sacrifice for sins for ever " He caused all the sacrifices and oblations of the law to cease, as a divine appointment. In Heb. 8. to 10. we have brought before us the setting aside of the worldly sanctuary, the priesthood, the ordinances of divine service and the many sacrifices by which a remembrance of sins was made every year ; and further, this took place ere He sat down on the right hand of God, and it is therefore impossible that the words, " He shall cause the sacrifice and oblation to cease," can refer to any future event.

The Septuagint version of Dan. 9. 27, throws light on this passage—"And one week shall establish the Covenant with many, and in the midst of the week My sacrifice and drink offering shall be taken away, and upon the temple shall be the abomination of desolation; and at the end of the time, an end shall be put to the desolation."

Before the death of Christ, the sacrifices of the law were God's, but He would never call His the sacrifices which apostate Jews might make with an Antichrist, or anyone else.

The connection between the prophecy of the 70 weeks in Daniel 9. with those of the last vision recorded in chapters 10. 11. 12. is very close; and were given to him in response to his earnest prayer, see chap. 10. 12, and in verse 14, "I am come to make thee understand what shall befall thy people in" the latter days"—a new era of national life had set in, starting with the return from Babylon in the first year of Cyrus, B.C. 457, called "the latter days";—two years later, in the third year of Cyrus (10. 1), is this vision given to Daniel to understand things not previously disclosed in chap. 9.; chapters 11. and 12. are a complete account, in the form of a continuous narrative, of the second period of Jewish national existence from the reign of Cyrus, King of Persia, down to the destruction of Jerusalem.

Nearly all teachers are agreed that down to chap. 11. 1-30 we have the main outline of Persian history—the rise of Alexander of Greece, the division of his empire between four generals—the constant wars between the Kings of Syria (the North) and the Kings of Egypt (the South); the fall of the Ptolmies; the career of Antiochus Epiphanes (the vile person of 11. 21). From verse 31 to the end of Chap. 12 there is much disagreement among expositors.

NO RESTORED ROMAN EMPIRE TO BE LOOKED FOR.

The Rev. James Farquharson, LL.D., of Aberdeen, in a small book published in 1838, just 100 years ago, gives an excellent translation of these verses and their fulfilment:—

CHAP. XI. 31.

And arms from him shall stand, and they shall pollute the sanctuary of strength, and they shall cause the daily sacrifice to be taken away, and they shall place the abomination that maketh desolate.

Antiochus Epiphanes sent into Judea, under his chief collector of taxes, the military force, which succeeded in getting possession of Jerusalem, and the whole country; and offered sacrifices on the idol altar, which was upon the altar of God, and by command of Antiochus suppressed the Jewish sacrifices, and established a heathen garrison in the City of David.

CHAP. XI. 32.

And such as do wickedly in the covenant shall he cause to pollute by flatteries, and the people that do know their God shall be strong and do exploits.

FULFILMENT.

Antiochus, by his promises and favors seduced many Jews to join in heathen rites, but part of the priests and people, especially the family of the Maccabees, resisted his influence and authority, and performed great achievements in defence of their revealed religion.

CHAP. XI. 33.

And they that cause to be wise (teachers) of the people shall instruct many, and they shall fall by the sword, and by flame, by captivity and spoil, for days.

FULFILMENT.

And Mattathias, a priest and other legal teachers of the Jewish people, by their animating exhortations, and courageous example, encouraged many to be faithful to the law of God, and during the struggle in defence of their faith, many of the Jews fell, and suffered by all the calamities of war, for several years.

CHAP. XI. 34.

And in the falls they shall be holpen by the help of a few, and many shall cleave to them with flatteries.

FULFILMENT.

The Jews at length effected their religious liberty and restored the Mosaic law and ritual, through the exertions of the small armies of the Maccabees, and then the contending Kings of Syria, the King of Egypt and the more distant Romans, made hollow and flattering treaties with them.

CHAP. XI. 35.

And some of them that cause to be wise shall fall, to refine by them and to make clean, and to make white, till the time of the end ; for this shall continue unto an appointed time.

FULFILMENT.

And some of the Maccabees of the Asmonean family, their descendants, who preserved the high priesthood and sovereignty, in one person, fell by violence, or were denuded of their authority ; but by their influence and example, the purity of the Jewish worship was restored, although some of them continued to fall by violence or to be deposed, till the end of their sovereignty—for that sovereignty was eventually cut off, by the extinction of the male descendants of the family.

CHAP. XI. 36.

And the King shall do according to his will and he shall exalt and magnify himself above every God, and shall speak marvellous things concerning the God of Gods, and shall flourish till wrath is complete, for a short work shall be done.

FULFILMENT.

At the time of the end of that family, Herod the Great, became " The King of the Jews " independently of the priestly authority, for he obtained the Kingly power by military conquest, and was a most arbitrary and cruel tyrant, and as impious as cruel, yet, to flatter the Jews, he could speak reverently of the God of heaven, and his reign continued down to the time of that wicked generation, which rejected the Saviour.

CHAP. XI. 37.

And to the God of his fathers he shall have no regard, and to conjugal affection, and to every god he shall have no regard, for he shall magnify himself above all.

FULFILMENT.

His fathers were Idumeans, and he did not worship their God ; he put to death his beloved wife Mariamne, and all her kindred of the Asmoneans, the high priests and former sovereigns.

CHAP. XI. 38.

And, for his establishment, he shall honour fortresses to God, and to God whom his fathers knew not, he shall honour them with gold, and with silver, and with costly stones, and with precious things.

FULFILMENT.

Although exceedingly impious, yet, for his security on the throne, he rebuilt the temple of God at Jerusalem, converting it into a fortress, which he held with a garrison, to overawe the Jews in the midst of their religious services, and thus to God, whom his fathers, being Idumeans, knew not, he built a temple, with stones more large and costly, than those in Solomon's temple and adorned it in the richest manner.

CHAP. XI. 39.

And he shall do like things to walled fortresses with a strange God, whom he shall acknowledge and increase with glory, and he shall cause them to have power in multitudes, and shall parcel out the land in hire.

FULFILMENT.

And such was his great impiety, that while he did this, he, at the same time, built many walled cities, in honour of Augustus Caesar, and in them reared like magnificent temples, dedicated to the Emperor as a divinity, whom he addressed by every impious form of flattery and, for his own additional security, he filled these fortresses, with numerous garrisons of his old soldiers, whom he rewarded by dividing among them the neighbouring lands.

CHAP. XI. 40.

And in the time of the end, a king of the south shall push with him, and king of the north shall come upon him like a whirlwind, with chariots, and with horsemen, and with many ships, and he shall enter into the countries, and shall overflow and pass over.

FULFILMENT.

During the reign of Herod, and in time of the end of the Graeco-Egyptian Kingdom, Cleopatra and Mark Anthony made war upon Augustus Caesar, commanding for the Senate at Rome; Herod, at first aiding Cleopatra and Anthony and Augustus (north) made a rapid conquest of his enemies, fighting some actions with cavalry, although none with infantry, gaining the decisive naval victory of Actium; and in less than a year after that victory, overrunning that part of the Roman republic eastward of the Adriatic Gulf in Europe and Asia, and also Cyrenaica in Africa.

CHAP. XI. 41.

And he shall enter into the glorious land, and many countries shall be overthrown, and these shall escape out of his hand, Edom, and Moab and the chief of the children of Ammon.

FULFILMENT.

Augustus, both going and returning from Egypt, passed with his army through Judea, and he speedily got possession of all the Kingdoms tributary to the Roman republic, but he did not enter into the countries of the mongled people of Arabia, and the expedition he afterwards sent, under Elius Gallus, to subdue them, utterly failed.

CHAP. XI. 42.

And he shall stretch forth his hand upon the countries and the land of Egypt shall not escape.

FULFILMENT.

He, however reduced Egypt, and its dependencies, to the form of a Roman Province.

CHAP. XI. 43.

And he shall have power over the treasures of the gold and silver and over all the precious things of Egypt, and the Libyans and Ethiopians shall be at his steps.

FULFILMENT.

He got possession of all the accumulated treasures of the family of the Lagidae, although Cleopatra once meditated carrying them away in a fleet by the Red Sea, and afterwards burying them with herself; the possessions of Cyrenaica and Egypt opened the way for the arms of Augustus into inner Libya and Ethiopia, which he took advantage of to subdue the Garamantes, a Libyan nation, and Candace, the Queen of Ethiopia.

CHAP. XI. 44.

And tidings out of the east and out of the north shall trouble him, and he shall go forth with great fury to destroy and utterly to make away many.

FULFILMENT.

Herod and all Jerusalem with him were troubled by the tidings of the wise men of the east, and about the same time, Herod himself was troubled by accounts from Rome of the conspiracy of his son Antipater against him, and of the undutiful behaviour of two other of his sons; when he saw he was mocked of the wise men, he was exceeding wroth, and sent forth and slew all that were in Bethlehem, and in all the coasts thereof—in fits of fury also, he slew his son Antipater, and burnt alive 400 Jews; and he left the inhuman order, with his sister Salome and her husband, to put to death all the principal men in Judea, as soon as he himself expired.

CHAP. XI. 45.

And he shall plant his royal dwelling places between the seas, in the glorious holy mountain, and he shall come to his end, and none shall help him.

FULFILMENT.

The wise men from the East, according to St. Matthew, found Herod at Jerusalem, where he had built two splendid palaces, one of them overawing the temple, and communicating with it by an underground passage. Herod soon after died, having in vain had recourse to a multitude of remedies to mitigate his painful and loathsome disease.

DANIEL, XII. 1.

And at that time Michael shall stand, the great prince who standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, to that time, and at that time thy people shall be delivered, all found written in the book.

FULFILMENT.

Jesus was born in Bethlehem, in the days of Herod the King, and proclaimed the blessings of salvation, in the first instance to the Jews, and because their rulers and the people would not hear, but rejected and crucified Him, the nation was overwhelmed with unexampled calamities, which Jesus Himself predicted in terms similar to those of Daniel in this clause—but the remnant, according to the "election of grace," who believed in Him, were saved from their sins, and also from the temporal calamities, which befel their unbelieving countrymen.

CHAP. XII. 2.

And many that sleep in the dust of the earth shall awake, some to everlasting life and some to everlasting shame and contempt.

FULFILMENT.

And many that were dead in trespasses and sins awoke, at the preaching of Christ, to the joyful hope of pardon and sanctification, and a blessed resurrection from the dead, through His merits and atonement and intercession and to newness of life—and others, who awoke to see the light, which He brought into the world "either shut their eyes against the light, because their deeds were evil" or refused to acknowledge Him, for fear of the Jewish rulers.

CHAP. XII. 3.

And they that cause to be wise shall shine as the brightness of the firmament; and they that cause many to be righteous, as the stars for ever and ever.

FULFILMENT.

The Apostles of Christ instructed by Himself and enlightened by the Holy Spirit, became the great lights of the moral world, as the stars of the heavens are of the natural, and converted many to righteousness, and still continue, and will continue to do so, by their writings, which make clear to sinful and perishing men, the path to immortality.

CHAP. XII. 4.

And thou, Daniel, shut up the words and seal the book to the time of the end, many shall run to and fro, and knowledge shall be increased.

FULFILMENT.

This part of the last prophecy of Daniel, as is clear from the remarks of the Apostles, regarding the Temple, was not understood, till Christ explained it unto them, near the time of its full accomplishment but before that full accomplishment, the Apostles and first Christian teachers went into all the world, and preached the gospel to every creature, thus spreading heavenly knowledge everywhere.

CHAP. XII. 5.

And ! Daniel, looked and behold there stood other two, one on one bank of the river, and one on the other bank of the river.

FULFILMENT.

This verse describes the outward appearances of the vision and contains no prediction.

CHAP. XII. 6.

And said to the man clothed in linen, who was upon the waters of the river, How long shall be the end of these wonders ?

FULFILMENT.

The great war carried on by the Romans against the Jewish nation, which ended in the final overthrow of the latter, lasted three years and part of a fourth year.

CHAP. XII. 7.

And I heard the man clothed in linen, who was upon the waters of the river, and he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times and a part, and when, in the finishing, the power of the holy people is scattered abroad, all these things shall be finished.

FULFILMENT.

At the end of which time the Jews were led away captive into all nations, and have ever since remained dispersed.

CHAP. XII. 8.

And I heard and I understood not, and I said, O my Lord, what shall be the latter end of these things ?

Verse 9. And he said, Go thy way Daniel, for the words are shut up and sealed to the time of the end.

FULFILMENT.

Verses 8 and 9 are a repetition of the prediction in the 4th verse.

CHAP. XII. 10.

Many shall be made clean, and shall be made white, and shall be refined, and the wicked shall do wickedly, and none of the wicked shall understand, and they that cause to be wise shall understand.

FULFILMENT.

The Christian converts "were washed and sanctified and justified in the name of the Lord Jesus and by the Spirit of our God." I. Cor. VI. 11. The sincerity of their faith also underwent a severe trial, during the hardships and temptations of the war and the unbelieving Jews "filled up their sins alway." I. Thess. 2, 16, and none of them understood this prophecy, or the other prophecies regarding the destruction of their city, even down to the end of the siege, but the Apostles and first Christians understood, having had it especially explained to them by Christ.

CHAP. XII. 11.

And from the time the daily sacrifice is caused to be taken away, and to the setting up the abomination of desolation, a thousand, two hundred and ninety days.

FULFILMENT.

Between the time when Cestius Gallus attacked Jerusalem with his army, when the war became national, and the time when the daily sacrifice ceased, there intervened 43 complete months. (See the foregoing illustrations).

CHAP. XII. 12.

He is blessed that waiteth and cometh to a thousand three hundred and five and thirty days.

FULFILMENT.

About a month and a half after the ceasing of the daily sacrifice, Titus took the last resisting part of Jerusalem. Immediately on getting complete possession of the city, Titus set those free who had been imprisoned within it by the democratical factions and ordered quarter to be given to the unresisting.

After the war, the Christians were no more exposed to the persecutions of the Jews, of which there are so many instances recorded in the Acts of the Apostles, and those of them who remained faithful through the trials of that Great Tribulation, had the Saviour's promise that they should be saved. St. Matt. 24, 13.

CHAP. XII. 13.

And go thou thy way to the end, and thou shalt rest and shalt stand in thy portion, at the end of the days.

Our present age of administration has now run over 1,900 years and before the Jews are reinstated nationally for the third time certain events have to be fulfilled, namely:—

THE DAY OF THE LORD.

A period of Judgment, the last 7 years is divided into two periods, each a length of $3\frac{1}{2}$ years.

TELOS I.

In Christendom .. the Great Apostacy.

In Palestine .. The Antichrist and False Prophet in the likeness of mortal men.

The end of the Times of Gentile supremacy over the Jews.

TELOS II.

False Trinity on earth	{	Anti-God Satan cast down to earth.
		Anti-christ as Beast from the Sea.
		Anti-spirit as Beast from the earth.

The Book of Revelation (chap. 20. 6) is called the First resurrection with reference to a second, which follows it, and does not refer to what may have occurred before—it was never a secret, it was spoken of by our Lord. Paul refers to it in Acts 26. 6, as the hope of the promise made of God unto the fathers. But after the setting aside of Israel, the Holy Spirit through Paul gave us

a special revelation, which had hitherto been hid in God as a great secret—Eph. 3. 9—this secret included a special out-resurrection from among the (majority of the) dead, or if found alive when it takes place the great prize of the calling on high by God in Christ Jesus.

When this great event takes place, the Book of Revelation opens and reveals how God intends to close the administration of the present age and to recall His people the Jews. There are certain things about this book, which help as clues to its meaning. And first of all we are never told to understand it, but to believe it. The book contains a series of detached visions revealed to John in Patmos; not strictly in order of their fulfilment, and this fact alone renders the book difficult. Then dealing, as it does, with things supernatural in heaven, on earth, and from the abyss, has to do with things of which we mortals have had no experience.

The number seven in Scripture always indicates divine action and I submit the number $3\frac{1}{2}$ means a break in such action and marks the end of one age and the introduction to another age or administration. We are told that times and seasons are in God's hands—this number $3\frac{1}{2}$ occurs as “times, ($3\frac{1}{2}$ years)—42 months—1260 days”—and most writers appear to think they belong to one and the same period of time. “Times” appear to indicate God's sovereign action; “months” are associated with judgment, and “days” with the doings of mortal man.

The word “telos” is the Greek word meaning “end”; there are three such periods, all distinct from each other.

TELOS. (Past).

The first occurrence is in Dan. 12. 7:—And I heard the man clothed in linen, which was upon the water of the river, when he held up his right hand, and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time, times and a part, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. This was the last revelation made to the prophet Daniel, who in 12. 4, was told to seal the book until the time of the end—the end being the destruction and desolations of Jerusalem under the judgment of God; which, closing in A.D. 70, scattered the Jews and ended the second period of their national existence.

The subject was taken up by our Lord in His discourse to the disciples on Mount Olive, in Matt. 24. and Mark 13., who understood that He referred to the then, near at hand, great tribulation, from which all believers were to flee from Judea, when the desolating Roman army made its appearance in their land. But our Lord also added the assurance: “that he that endureth to the end (of the siege) shall be saved.”

Telos I.

THE CLOSE OF GENTILE SUPREMACY OVER THE JEW.

In Rev. 11. 1, 2 reads "There was given to me a reed like a measuring rod and he said rise and measure the Naos, the holy place (not the temple building) and the altar and (take account) of those who worship therein, but the Court that is without the Naos cast without and measure it not, because it is given up to the Gentiles, and the holy city (Jerusalem) shall they tread under foot forty-two months."

Upon the removal to the heavenlies of the (mystical) Body of Christ, one of the first acts is the formal re-grafting on his own olive tree of the Jew again, for his father's sake, taking the place of position and privilege, which the Gentiles have held in this present administration—so the outer Court of this temple place is rejected and given over to the Gentiles. The middle wall of partition which is now broken down is to be again built up and this measurement is the proof of it. The Court of the temple and the City is given over to the Gentiles for a special treading down of a period of 42 months (of judgment).

TWO HEAVEN-SENT TEACHERS ARRIVE ON EARTH.

The Ascension of our Lord is the last supernatural event of which the Jew on earth has had experience. At that event two heavenly beings appeared and told them, "He is risen" and for the next $3\frac{1}{2}$ years Peter and Paul taught Jews only (not Gentiles), concerning Jesus and the Resurrection. So, following this precedent, on ascension of the Body of Christ (mystical) two heavenly teachers arrive in Jerusalem and for a period of $3\frac{1}{2}$ years teach an Everlasting Gospel, seeking to recall the Jews to God.

If the removal of the Body of Christ from the earth is done secretly (as many think), then the arrival of these heaven-sent teachers will be the assurance to the world that it has taken place.

WAR TAKES PLACE IN HEAVEN.

SATAN FORMS HIS FALSE TRINITY—ON EARTH.

THE WOMAN (JEWISH PEOPLE).

Rev. 12. 1. "And a great sign was seen in heaven, a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars"—we are told it is a sign of something else, not a wonder. Joseph in Gen. 37. sees a similar sign, which both he and his father Jacob understood. For 2,000 years before Moses, God taught the people then on earth by means of the stars; this is referred to in Rom. 1. 19-23, the heavens declared God's glory and spoke of His purposes. Joseph and his eleven brothers are indicated in the twelve asterisms in the heavens—these bodies uttered speech from day to day, and from night to night showed knowledge, their line or sphere of teaching is gone

out throughout all the earth and their words to the end of the world. When these words and this knowledge were written down in the Bible, the signs fell into disuse and became overlaid by the traditions of men. Jacob, his wife and 12 sons may well be taken as a fitting interpretation of the sign of the sun, moon and 12 stars.

In the Old Testament Israel is often compared to a woman (Is. 54. 5, 6). Israel is also spoken of as a widow and in Is. 50. as a divorced woman. The first promise in the Bible in Gen. 3. 15, is the coming seed of the woman to crush the head of the Dragon, the birth of that seed was the object of Israel's hope, the subject of their prophets, and the joy and desire of their mothers.

Virgo or the first sign of the Zodiac is always represented as a woman with a branch in her right hand—that star called Tzemech is always of the first magnitude and means “branch.”

Jer. 23. 5, 6, reads, “Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby he shall be called, The Lord our Righteousness.”

In Haggai 2. 7, “The desire of all nations shall come.”

The “woman and child” was part of the early truth revealed to man, as a sign of Him, who was to be the object of this desire. Even Shakespeare in his “Titus Andronicus,” Act 6, Scene 3, refers to “the good boy in Virgo’s lap.”

God is going back to early primitive truth to vindicate these “Signs” in which His great promise was indicated. The woman clearly is the sign of the Israel nation as a whole and like a travailing woman, had the most severe birth-pangs at the Destruction of Jerusalem, in the year 66—70 A.D., has since intermittently suffered frequent but less severe pains and is about to pass through the final birth-pangs.

THE INFLICTION OF JUDGMENTS BY THE TWO TEACHERS.

Rev. 11. 5, 6.—“And if any one desireth to injure them fire goeth forth out of their mouth and devoureth their enemies, and if any one desireth to injure them, thus must he be killed. These have authority to shut the heaven, so that no rain may fall during the days (1260) of their prophecy, and they have authority over the waters to turn them into blood, and to smite the earth with every plague, as often as they will.” This is a case of history repeating itself, as we read in Luke 4. 25.—“But I tell you of a truth, many widows were in Israel in the days of Elijah when the heaven was shut up 3 years and 6 months”; also in James 5. 17.—“and it rained not on the earth by the space of 3 years and 6 months.”

Towards the end of this Telos I. as a result of the preaching of the two Teachers, 144,000 Jews are sealed for preservation miraculously through Telos II., to form the nucleus of the New Nation, on earth. Rev. 7. 3.—“Hurt not the earth, neither the sea nor the trees till we shall have sealed the servants of our God in their foreheads. And I heard the number of the sealed and there were sealed 144,000 of all the tribes of the children of Israel—

Of the Tribe of Judah	12,000
“ “ “ “ Reuben	12,000
“ “ “ “ Gad	12,000
“ “ “ “ Nephalim	12,000
“ “ “ “ Manasses	12,000
“ “ “ “ Simeon	12,000
“ “ “ “ Levi	12,000
“ “ “ “ Issachar	12,000
“ “ “ “ Zabulon	12,000
“ “ “ “ Joseph	12,000
“ “ “ “ Benjamin	12,000 ”

The tribes of Ephraim and Dan are omitted, Levi and Joseph being inserted in their place. The reason for this is given in Deut. 29. 18-26, because of their idolatry, “Wherefore hath the Lord done this? Then men shall say, because they have forsaken the covenant of the Lord God of their fathers, for they went and served other Gods whom they knew not.”

We thus see that following the precedent of Pentecost, when large numbers of Jews became believers under the preaching of Peter and Paul, and escaped the persecutions and perils of the siege of Jerusalem, so this new body of sealed believing Jews will be in safety through the coming Telos II.

EVENTS IN CHRISTENDOM.

Whilst the two Heaven-sent witnesses are preaching in Jerusalem, the Body of Christ having been removed from the earth, lawlessness and unbelief will become almost universal in Christendom, leading up to what is called “The Apostasy,” which means the open renunciation of God and of Christ, thus completing the moral transgression and rebellion of those who would not have “This man” to reign over them.

In II. Thess. 2. 1-12, the Holy Spirit has given us the revelation of two Beings called respectively “The Man of Sin” and “The Lawless One.” These are the roles they play during Telos I.; following this they are called in Telos II.—

The Beast from the sea	Rev. 13. 1-10	The Anti Christ.
“ “ “ “ earth	“ “ 11-18	“ “ Spirit.
Satan Himself		“ “ God.

Thus the False Trinity is revealed to us. II. Thess. 11. 1-12.—“Now we entreat you brethren in the interests of the Coming of our Lord Jesus Christ, and of our gathering together unto Him, that ye be not quickly shaken in mind, nor yet troubled, either by

spirit, nor by word, nor by epistle as by us, to the effect that the Day of the Lord is set in. Let not anyone deceive you in any way whatever, because (that day will not come) unless the apostasy shall have first come, and the "Man of Sin" shall have been revealed, the son of perdition, He that opposeth, and exalteth himself above all that is called God, or that is worshipped, so that he himself within the holy place of God, sitteth down, showing himself forth that he is God. Do ye not remember that while I was yet with you I said these things to you? And what holdeth (him) fast now, ye know, to the end, that he should be revealed in his own (appointed) time."

For the secret counsel of lawlessness is already working, only there is one (Satan) who at present holdeth fast (to his-possession) in the heavenlies, until he be cast out (into the earth) and stand upon the sand of the sea. Rev. 13. 1 :—"and then shall be revealed that "Lawless One," whom the Lord Jesus shall consume with the breath of His mouth and bring to nought with the brightness of His coming." Verses 9-12 "(Given him) whose coming is according to the working (energy) of Satan, with every form of power and with signs (miracles) and with lying marvels, and with every form of deceit of unrighteousness for them that perish." Why? Because they did not receive the love of the truth that they might be saved. And on account of this God will send to them a working of error, that they should believe "the lie" that they all might be condemned that did not believe the truth, but had pleasure in iniquity.

Telos II.

We have now come to a most solemn period of time, one of the main themes of the Book of Revelation, namely, the Triumph of the Cross in the crushing of Satan on earth, as sentence was pronounced in Genesis 3. 15, "The (Messiah) shall bruise thy head and thou (Satan) shalt bruise his heel." Gentile Dominion over the Jew has ceased with the closing of the 'Times of the Gentiles,' but they have still to pass through much tribulation for $3\frac{1}{2}$ years, under the False Messiah, before they are delivered by the coming of Christ as King of Kings—after which they will enter on their thousand years of peace and righteousness. The War in Heaven ceases and that upon earth is shortly to take place.

Rev. 12. 9 :—"And the great dragon was cast down, the old serpent, who is called the Devil, and Satan, he who deceiveth the whole world; he was cast down unto the earth and his angels were cast down with him." Our Lord with His spiritual prophetic vision in Luke 10. 18, said, "I beheld Satan as lightning having fallen from heaven."

REJOICING IN HEAVEN.

Rev. 12. 10-12. *Note*, this is the central verse in the book.—"Now is come the salvation, and the power, and the Kingdom of our God, and the authority of His Christ; because the Accuser

of our brethren is cast down, who accused them before our God day and night, and they overcame him because of the blood of the Lamb, and because of the word of their testimony, and they loved not their lives even unto death—Therefore rejoice ye heavens, and ye who dwell in them. Woe to the earth and to the sea ! because the Devil is come down to you having great fury, knowing that he hath but a short season.

The shout of triumph celebrates by anticipation, the results of Satan's being cast out of heaven—when further fruits are reaped, new songs are written down in several of the Psalms 93-99 and 149. All is traced up to and grounded upon the infinite merits of "the blood of the Lamb," and the efficacy of His atonement.

Rev. 13. 1. This is really the last verse of chapter 12 :—"And he (Satan) stood upon the sand of the sea shore"; and exhibits his power in the two supernatural Beasts of Chapter 13.

A Beast is one in the outward form of a man, but inspired by Satanic power.

The Beast from the sea. 13. 1-10.

Anti-Christ.

The Beast from the earth. 13. 11-18.

Anti-Spirit.

A. a—1. The Vision "And I saw."

b—1. The First Beast.

c—1. His origin, The sea.

d—1, 2. His description.

e—2. His power, derived from the Dragon.

f—3-8. His deeds.

g. h.—9. The call to hear "Let him hear."

i—10. The lesson, Here is patience and faith.

B. a—11. The Vision. "And I saw."

b—11. The second Beast, the false prophet (16. 13. 19. 20)

c—11. His origin. The earth.

d—11. His description.

e—12. His authority derived from first Beast.

f—12-17. His deeds.

g—18. The lesson. "Here is wisdom."

h—18. The call to count "Let him count."

The sovereignty of the world is now for Telos II. completely under Satan's false trinity—during Telos I. under the Man of Sin and the lawless one—acting through human beings by obsession or in some other way ; people on earth, especially Israel, see only a man, and know nothing of the power of the Abyss behind him ;—material prosperity of all kinds has been encouraged, making much of the old Adam nature in man, improving it in every possible way.

Our Lord in His parable Matt. 12. 43, 45, intimated there would be obsession by evil spirits, working through human agency. The whole question is one of worship, Christ declined the kingdoms

of the world from Satan, but Satan now finds one who first as Man of Sin, and then as the Beast from the Sea, will give him worship, in return for the worship of the world.

Imitating the earthly Life of Christ, Satan arranges for the death, towards the close of Telos I. of the Man of Sin, and subsequently brings him to life again, which will bring to his following many admirers and adherents.

Rev. 13. 2 :—" And I saw one from among his heads, as it were slain to death, and his death wound was healed ; and the whole earth wondered and followed after the Beast—Note, it does not say when or by whom this death wound was given, but the Beast is often spoken of as " he whose stroke of death was healed."

Satan will at this time have established a throne on earth and this Beast obsessed and energised by Satanic power will occupy it. Rev. 13. 3 :—" And they worshipped the Dragon, because he gave his authority to the Beast ; and they worshipped the Beast saying, who is like unto the Beast ?—and who is able to make war with him ? Evil angels and deceiving demons will be the guides of mankind, men will delight in the Beast, and regard him as the greatest benefactor the world has ever seen.

Rev. 13. 5 :—" And there was given him a mouth speaking great things and blasphemies, and authority was given to him to act thus forty and two months."

Telos II.

DEATH OF TWO HEAVEN SENT TEACHERS.

These two teachers have been preaching in Jerusalem during the period of Telos I. and at the end of that period, or the very beginning of Telos II. they are put to death.

Rev. 11. 7-10.—And when they shall have finished their testimony, the Beast that cometh up out of the abyss shall make war upon them and shall overcome them and kill them—and their dead corpses shall lie on the street of the great city, which is called spiritually Sodom and Egypt (Jerusalem) where their Lord also was crucified—and some of the peoples and tribes and tongues and nations, look upon their corpses three days and a half and do not suffer their corpses to be put into a tomb.

And they that dwell on the earth rejoice over them, and make merry, and shall send gifts one to another ; because these two prophets tormented them that dwell on the earth.

THEIR REWARD.

Rev. 11. 11.—And after three days and a half the breath of life from God entered into them, and they stood upon their feet ; and great fear fell upon those who beheld them ; and they heard a loud voice out of heaven saying to them " Come up hither " and they ascended up to heaven in the cloud and their enemies beheld them.

THEIR AVENGEMENT.

The great fear of their enemies is justified, for judgment speedily follows, and the death of God's two teachers is avenged. Rev. 11. 13.—And in that same hour there was a great earthquake, and a tenth part of the city fell, and there were killed in the earthquake 7,000 men—and the rest became affrighted and gave glory to the God of Heaven. Thus ends the 6th Trumpet or Second Woe—Behold the third woe cometh quickly.—This violent earthquake killing over 7,000 persons, following immediately after the ascension of the Two Teachers virtually closes Telos I. and our present dispensation of grace. The third woe consists of the casting out of Satan and is detailed in Rev. 12. 12.—Woe to the earth and the sea, because the Devil is come down to you, having great fury, knowing that he hath but a short season.

SATAN NOW PROCEEDS TO FORM HIS ARMY.

Rev. 9. 16.—And the number of the armies of the horsemen was two myriads of myriads (I heard the number of them). And thus I saw the horses in the vision, and those sitting on them having breastplates fiery and hyacinthine, and sulphureous, and the heads of the horses were as the heads of lions; and out of their mouths goeth forth fire and smoke, and brimstone. By these three plagues were the third part of men killed, by the fire, and smoke, and the brimstone, which goeth forth out of their mouths. For the power of the horses is in their mouth and in their tails; for their tails are like serpents, having heads, and with them they do injure.

THE HORSEMEN.

From the above description it is seen that they are not human beings of any kind, they come from below—spirits are legion and these horses, with their "spirit" riders are both supernatural beings. Their number is wonderful, two hundred millions.

THE FALSE TRINITY DEMAND WORSHIP.

Rev. 13. 12.—And he exerciseth all the authority of the first Beast in his presence, causeth the earth and those who dwell therein that they shall worship the first Beast, who was healed of his deadly wound—and he worketh great miracles, so that he causeth even fire to come down out of heaven to the earth before men. And he deceiveth those that dwell on the earth by the reason of the miracles which it was given him to work before the Beast, ordering those who dwell on the earth to make an image to the Beast, who hath the sword-wound and lived. And it was given to him to give breath to the image of the Beast, that the image of the Beast should speak, and cause also that as many as would not worship the image of the Beast should be killed. His worshippers are to receive a mark on their right hand or forehead—his number is 666, expressed in Greek by three letters, the first equals 600, the second 60, the third 6. But the word Christos has the

first and third letters with a crooked serpent in the middle, a fitting symbol of Satan's Messiah.

The system of false worship is referred to in Rev. 9. 20.—And the rest of the men who were not killed by these plagues, neither repented of the works of their hands, that they should not worship the demons, nor the idols which are golden, and silver and brazen and stone and wooden, which are neither able to see nor to hear nor to walk. And they repented not of their murders, nor of their sorceries nor of their (spiritual) fornication, nor of their thefts.

The word sorceries, includes divination, enchantment, incantation, magic, necromancy, witchcraft, the black art, the worship of Satan, the black mass. God in the Old Testament has warned us against having anything to do with such things—in Exodus of the Egyptian sorceries and in Isaiah of the Babylonish ones.

Those who have the mark of the Beast are idolators of the deepest die, but the 144,000 are sealed with the seal of the Living God and are protected miraculously by God, as He did on a former occasion in Egypt. Fleeing first to the mountain and then to the wilderness, the people will be fed for 3½ years. Ezek. 20, 35-7 refers to this period of their history.—“And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod (implying none should be lost), and I will bring you into the bond (binding obligation) of the covenant.

Is. 24. 20.—“Come, my people, enter thou into thy chambers and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. And in Zephaniah 11. 3.—“It may be, ye shall be hid in the day of the Lord's anger.” The prophet's name means “Hidden of Jehovah.”

Rev. 12. 14.—And there was given to the woman the two wings of the great eagle, that she might fly into the wilderness, unto her place, where she is nourished there a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth after the woman, water as a river, that he might cause her to be carried away of the flood. And the earth opened her mouth, and swallowed up the flood, which the dragon cast out of his mouth, and the dragon was wroth with the woman, and went to make war with the rest of her seed, who keep the commandments of God, and keep the testimony of Jesus.

Romans 9. 27, 28.—Isaiah also crieth over Israel, though the number of the children of Israel be as the sand of the sea, the remnant shall be saved. For He will close the account and cut it short in righteousness, because a short work will the Lord make upon the earth.

I shall not here attempt to interpret all the judgments which will take place in this period of 3½ years, they will no doubt be under-

stood by those who experience them. But three chapters are specially set aside dealing with some of them :—

- Rev. 16. The Great Judgments (the Seven Vials).
- „ 17. The Great Whore (Religious Babylon).
- „ 18. The Great City (Civil Babylon).

The Dragon is to be attacked in his capital and on his throne. The Beasts in their seats of authority ; and of their followers and worshippers. Rev. 14. 11, reads—And the smoke of their torment ascendeth up for ever and ever and they have no rest day and night, who worship the Beast and his image and whosoever receiveth the brand of his name.

When Israel came up out of the land of Egypt, plagues were poured upon their oppressors, and so again similar plagues occur. First vial, like boils—second and third, waters became blood—the fifth, darkness—the sixth, frogs—the seventh, hail—the fourth, great heat, has no counterpart.

At this time to those who are not worshippers of the Beast, the word from Rev. 16, 15, is “ Behold I come as a thief, Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame—after this the word goes forth to gather to the great plain of Esdraelon for the coming great battle. 16. 16.—And they (the demon spirits) gathered them (the allies of the Beast) together unto the place, which is called in Hebrew Har-mageddon. Slaughter and lamentation are connected with Megiddo in Zech. 12. 11. “ In that day there shall be a great mourning in Jerusalem, as the “ mourning of Hadadrimmon (now Rummaneh) in the valley of Megiddo, where King Josiah was slain, II. Kings 23. 29, and the mourning was unprecedented, II. Chron. 35. 22-25.

The sixth vial ends here with the forces gathered together for the great battle—after which there is a pause before the seventh vial opens.

MY HERITAGE ISRAEL.

Joel 3. 2.—I will gather (representatives of) all nations, and will bring them down into the valley of Jehoshaphat, and will judge them there, for My People, and for My heritage Israel, whom they have scattered among the nations and parted My land.

Hosea 2. 16.—And it shall be at that day, saith the Lord, that thou shalt call Me Ishi (My husband) and shalt call Me no more Baali (My Lord). Verse 23.—I will sow her (the new Israel) unto Me in the earth ; and I will have pity upon her (that is will call her Ruhamah) her that had not obtained mercy (Lo Ruhamah) (Not pitied) and I will say to them which were not My People (Lo Ammi) Ammi (art) thou—and he shall say (the nation as one man) Thou art my God.

THE MARRIAGE FEAST OF THE LAMB.

In Rev. 19. 7.—Let us be exceeding glad and give glory to Him for the Marriage Feast of the Lamb is come and His wife hath made herself ready.

The Old Testament Scripture speaks of the marriage between the Lord and His People again and again, as in Is. 54. 5-8 :—

Thy Maker is thy husband

The Lord of Hosts is his name

and Thy Redeemer the Holy One of Israel, and in Is. 62. 4, 5—Thou shalt no more be termed Forsaken, neither shall thy land be any more termed Desolate; but thou shalt be called Hephzibah (i.e., my delight is in her) And thy land Beulah (i.e., married).

Jer. 3. 14 :—"Turn O backsliding children, saith the Lord, for I am married unto you."

There are various callings in Scripture—

(1) There is the "earthly calling" which all Israel shares, stated in Genesis 13. 16—And I will make thy seed (Abraham) as the sand of the earth.

THE ARRAY AND BLESSEDNESS OF THE WIFE.

Rev. 19. 8, 9.—And it was given to her that she should be arrayed in fine linen raiment, bright and pure, for the fine linen raiment is the righteous awards of the saints.

And he saith to me, Write, "Blessed are they that are called into the marriage supper of the Lamb."

(2) There is the "heavenly calling" stated in Genesis 15. 5.—Look now toward heaven and tell the stars, if thou be able to number them, and He said unto him, So shall thy seed be. The Bride of Rev. 21. 9.

(3) The Church of God "the Christ," i.e. (the Mystical Body).

THE MARRIAGE SUPPER.

This great event was first celebrated by heavenly voices in the heavens, but is consummated on earth for a thousand years—it therefore has its place at the beginning of the Millennium—then when this earthly arrangement has run its course, the City which contains the Bride comes unto view. Rev. 21. 9.—And there came one of the seven angels which had the seven vials full of the last seven plagues, and talked with me saying, Come hither, I will show thee the "Bride," the Lamb's wife—it does not mean that the Bride was then formed, but she was seen "coming down from heaven" where she had been for some time.

The earthly wife was the whole nation, but the Bride consists of "the Heavenly Calling," namely all those who lived and died in faith; see Heb. 11. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

God hath prepared for them a City—Abraham looked for the City which hath foundations, whose builder and maker is God. The names on the Gates, Rev. 21. 12, are those of the Twelve Tribes of the children of Israel, but in the Foundations, verse 14, are the names of the Twelve Apostles. So we see here the City which contains the “Bride of the Lamb”—The wife (all Israel) is seen on earth, for the Millennium of a 1,000 years. But occupying a closer relationship than either wife, or bride, is the Body of Christ, as part of the Bridegroom Himself.

In Eph. 5. 28, 29, it does not say that the church IS the wife or that Christ IS the husband, but that AS Christ loves His Body (Himself and the Church) so husbands ought to love their own bodies (i.e., themselves and their wives).

GOD DEALS FIRST WITH ISRAEL, THEN WITH MANKIND.

- The Book of Revelation deals mainly with God’s People Israel, but as a result of His blessing Israel, much blessing follows also to Gentiles. This is stated in many passages, as in Is. 49. 6, where Jehovah says to Messiah :—“It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel ; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Also Is. 52. 1 and Ps. 98. 3, so we have the salvation of the—

Jewish Firstfruits. (Abrahamic earthly seed).

(A) Rev. 7. 1-8.—144,000 by heavenly preservation out of the 12 Tribes preserved through the Telos, as nucleus of the New Nation.

(B) *Firstfruits, Abrahamic heavenly stars.*

Rev. 14. 1-5.—And I saw and behold the Lamb standing upon Mount Zion, and with Him an hundred and forty-four thousand, having His name and His Father’s Name written upon their foreheads. The worshippers of the False Trinity received his brand, so these receive the mark of the Lamb and of the Father.

(C) *Harvest of Mankind in general.*

A great multitude, including old testament Saints, prophets and Martyrs standing on Mount Zion (in Heaven) before the Throne, arrayed with white robes and palm branches in their hands. This will include those who had not worshipped the False Trinity. Rev. 20. 4, 5. This completes the First Resurrection. Blessed and holy is he who hath part in the first resurrection over these the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

They are standing in the position of servants and not seated, they are *Before* the throne, not upon it, but as star differeth from star in glory, I. Cor. 15. 41, so do these differ in their position, dignity and honour ; they are saved through their faith in the merits of the blood of the Lamb, for one of the many mansions.

THE SEALS.

The six seals are a brief summary of events that will take place during the last $3\frac{1}{2}$ years of this age—they were foreshadowed by the Great Tribulation A.D. 66-70, and are as follows :—

First seal	The False Christ	Rev. 6. 1, 2.	Matt. 24. 4, 5.
Second „	Wars	„ „ 3, 4.	„ „ 6, 7.
Third „	Famines	„ „ 5, 6.	„ „ 7.
Fourth „	Pestilences	„ „ 7, 8.	„ „ 7.
Fifth „	Martyrdoms	„ „ 9-11.	„ „ 8-18.
Sixth „	Signs in Heaven.	„ „ 12-17.	„ „ 29, 30.

Our Lord told us in Luke 21, 24 :—“ this generation shall not pass till all these things begin to happen,” but in Matt. 24. 6, He adds “ The end is not yet.”

The prophet Haggai refers to the immediate Advent, which follows the sixth seal, in chapter 2. 6, 7 :—“ Thus saith the Lord of Hosts, yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land. And I will shake all nations and the desire of all nations shall come.” Verses 21, 22.—“ I will overthrow the throne of Kingdoms, and I will destroy the strength of the Kingdoms of the Gentiles.” These judgments are under Divine control—and continue through the Day of the Lord up to His actual unveiling, as given in chapter 19—which will be “ the great day of His wrath.”

ARMAGEDDON.

THE WHITE HORSE AND HIS RIDER.

Rev. 19. 11.—And I saw the heaven opened and behold a white horse; and he that sat thereon was called Faithful and True; and in righteousness He doth judge and make war. Here we have the apocalypse of the Messiah, coming forth in power and glory. Faithful to all the promises He has made, true to execute all his judgments—the “ war ” which He will make is righteous.

HIS DESCRIPTION.

19. 12.—And His eyes were as a flame of fire, and upon His head were many diadems, and He had a name written, that no one knew, but He Himself. (13) And He was arrayed with a garment stained with blood, and his name is called “ The Word of God.” This name connects Him with His attribute of Creator, Ps. 33. 6.—By the “ Word of the Lord ” were the heavens made, and all the host of them by the breath of His mouth. It also connects Him with the Eternal One, as in John 1, 1-2. “ In the beginning was the Word, and the Word was with God, and the Word was God, the same was in the beginning with God, and in John 1. 14, with the Incarnate One, “ The Word was flesh and dwelt among us.”

THE ARMIES OF HEAVEN.

And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure—see Jude 14. 15. Behold the Lord cometh with ten thousands of His holy ones to

execute judgment upon all. Matt. 25. 31. When the Son of Man shall come in His glory.—These angelic hosts are accustomed to make war and fight against Satan and his hosts ; these angelic armies take their place as opposed to the Satanic armies.

FURTHER DESCRIPTION OF THE MESSIAH.

Verse 15. And out of His mouth proceedeth a sharp sword, that with it He should smite the nations ; and He shall rule them with a rod of iron and He treadeth the winepress of the fierceness of the wrath of God the Almighty. And He hath upon His vesture and on His thigh a name written, “ King of Kings and Lord of Lords.”

Isaiah in chapter 63. 1-4, describes this scene as follows :—Who is this that cometh from Edom (red) with dyed garments from Bozra (vintage), This that is glorious in His apparel bending forward as in marching in the greatness of His strength (for endurance). I that speak in righteousness, mighty to save. Wherefore art thou red in Thine apparel, and Thy garments like him that treadeth in the winepress. I have trodden the winepress alone, and of the peoples, there was none with Me ; for I will tread them in Mine anger, and trample them in My fury, and their life blood will spurt upon My garments and I will stain all My raiment. For the day of vengeance is in Mine heart, and the year of My redeemed is come.

THE SEVENTH SEAL

deals with the Five final judgments on earth.

First, The Judgment of the Beast and False Prophet. Rev. 19. 17. —And I saw one—an angel—standing in the Sun, and he cried with a loud voice, saying to all the fowls that fly in mid-heaven. Come be gathered together unto God’s great supper, that ye may eat the flesh of Kings and the flesh of chief captains, and the flesh of mighty men, and the flesh of horses, and of them that sit thereon, and the flesh of all, both free and bond, both small and great. And I saw the Beast and the Kings of the earth, and their armies, gathered together to make war with Him that sitteth on the horse, and with His army. And the Beast was taken and with him the False Prophet, who wrought the miracles before him, with which he deceived those that had received the mark of the Beast, and those who worshipped his image. These two were cast alive into the lake of fire which burneth with brimstone and the rest were killed with the sword of him that sitteth upon the horse, which sword proceedeth out of his mouth, and all the birds were satiated with their flesh.” The Beast and the False Prophet are therefore superhuman men, they cannot be slain as mortals, they come up from the Abyss and are found alive at the end of the 1,000 years. The mortal portion of the armies are slain and their dead bodies eaten by the birds of the air.

WRATH.

When Christ returns to this earth visibly at the close of Telos II., it will be to give to large numbers of persons then living upon the earth, Wrath and to others Glory.

Therefore these two things, Wrath or Glory, are set in contrast to each other :—What is Wrath ?

Wrath means all the tumults of passion which terminate in killing ; it has the idea of sanguinary revenge. In the Old Testament, it occurs frequently, here are a few examples :—Psalm 2. 5, “ Then shall He speak unto them in His wrath.” Verse 12.—“ His wrath will soon be kindled.” Psalm 110.—“ Jehovah saith unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool.” Verse 5, “ The Lord at thy right hand, will strike through Kings in the day of His wrath.”

In the New Testament the word occurs about 27 times. It is feared the majority of people believe that wrath is virtually identical with Hell, and means the punishment of the wicked in general ; but this is not the primary meaning of wrath.

In Matt. 3. 7, John the Baptist says, “ Oh, generation of vipers, who hath forewarned you to flee from the wrath about to come.” The reference is to Mal. 4. 1, the Coming of Messiah was always connected with the judgment, which would have come had the nation repented at the preaching of “ them that heard Him.” Heb. 2. 3.

The times of refreshing and the restoration of all things would have followed. Acts 3. 19-26.

In Luke 21. 20-23, we read—“ for there shall be great distress upon the land, and wrath to this people.” This is “ the wrath ” that the Baptist referred to in its primary application, and to this later on, Peter and Paul both referred to it. Peter says at Pentecost, “ Save yourselves from this crooked generation.” Paul testifies of Jews “ That wrath is come upon them to the uttermost.”

The destruction of Jerusalem under Titus, and the consequent dispersion of the Jews among all nations, was wrath indeed.

We have witnessed in recent years, the wrath still meted out to the Jews, which is yet to terminate in a period of “ Much Tribulation.”

The first epistle given to us in writing, after Pentecost, is that to the Thessalonians, in them we have the following verses—1. 10, “ To wait for his Son from heaven, whom He raised from the dead, even Jesus, the One delivering us from the wrath to come.” (The word ‘ deliver ’ here, means to snatch away from danger’s path).

In chap. 5. 9, it reads, “ For God appointed us (believers) not unto wrath, but unto the obtaining of salvation (from the presence of sin) through our Lord Jesus Christ.”

In II. Thess. 1. 6-10, Paul connects this day of wrath with Christ's revelation from heaven "with the angels of His power, in flaming fire, rendering vengeance," and this falls, not on Jews only, but on all those that "know not God and who obey not the Gospel."

This sore judgment happens on the earth, not in hell and falls on living mortal men; this solemn act of judgment is final and eternal for those on whom it falls.

In Romans 5. 9, the Spirit tells us "Much more then, being now justified in His blood, shall we be saved from the wrath through Him." The believers' helmet is "the hope of Salvation, so that coming destruction cannot fall on our heads."

GLORY.

Glory is not an easy word to define or to describe; it denotes the recognition which anyone finds in which belongs to him, renown, honour—then from the meaning "seeming" comes appearance, form, aspect, namely that appearance of a person or thing which attracts attention, or commands recognition, looks like something, therefore equivalent to splendour, brilliance, glory; it is not the person or thing itself, whose glorious appearance attracts attention, but the appearance, which attracts attention, splendour, glory, brightness.

The glory of God, Philo says, is the unfolded fulness of the divine manifested powers, and coincides with His revelation.

In Ex. 33. 18, Moses asks, "Show me thy glory." God replies in verse 19, "I will make all my goodness pass before thee, etc." Hence as it comprises all that God is for us for our good, the fulness of all that is good in Him, so is it the form in which He reveals Himself in the economy of salvation and becomes the means and the goal of the believer's vocation and hope, for its disclosure belongs to the future and the close of the history of redemption.

Strictly it means to give anyone importance. When predicted of Christ, it means that His innate glory is made manifest and brought to light.

In I. Thess. 2. 12, the believer is reminded that he is called unto God's Kingdom and glory. In Romans 5. 1, 2, we are shewn that this hope is the proper issue of a justified state—thus, "Justified by faith"—our past covered. "Access to Grace wherein we stand,"—our future presented. Thus we are led to the believers' expectation "the blessed hope and the *appearing of the Glory* of our great God and Saviour Jesus Christ," Titus 2.

Our Mediator prayed that we might share this glory, "I will that those whom Thou hast given Me, be with Me, where I am, that they may behold My glory."

When He comes, glory comes.—"As He was received up in Glory, so shall the believer be received up in Glory." Paul in Col. 3. 4. "When Christ, who is our life, shall be manifested, then shall ye also be manifested with Him in glory."

ARMAGEDDON.

Armageddon appears to be a battle mainly between Christ and the armies of heaven versus Satan and his legions, but siding with Satan are certain earthly nations, notably Russia, see Ezek. 39, 17-22. Israel appears to be dwelling safely in unwall'd towns and villages, with cattle and goods in what God calls "My land." Only one-sixth of the Russian forces escape destruction. Ezek. 38. 22.—I will plead against him with pestilence and with blood, and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain and great hailstones, fire and brimstone. Also 39. 4.—Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that is with thee; I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.

The marriage supper of the Lamb has just been celebrated in heaven, and now the great supper of God is furnished for the fowls of heaven and the beasts of prey on the earth.

THE JUDGMENT OF SATAN.

Rev. 20. 1. And I saw an Angel descending out of heaven, having the key of the Abyss, and a great chain in his hand. And he laid hold of the Dragon, the old Serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the Abyss, and shut him up, and set a seal upon him, that he should not deceive the nations any longer, until the thousand years be completed; Afterward he must be loosed a little season. So we see the war was literal, the taking of the Beast and False Prophet is literal, so Satan is literal, and his binding is literal—from II Peter 2. 4, we learn that many of Satan's angels are already bound. For if God spared not the angels that sinned, but cast them down to Tartarus, and delivered them into pits of darkness, reserved unto judgment.

THE FIRST RESURRECTION.

After the great battle and the judgment of Satan and his hosts, we have the First Resurrection, called in John 5. 39, The Resurrection of Life, in Acts 24. 15, The Resurrection of the Just, this will include all the faithful from Adam to Christ who "died in faith," who desired a better country, that is a heavenly—when the promises of the Land are about to be made good to Abraham (Gen. 13. 15) to Isaac (Gen. 24. 3) and to Jacob (28. 13) it is only in Resurrection Life that the promises of God can be enjoyed—also of the Throne to David—Rev. 20. 4.—And I saw thrones, and they sat upon them and judgment was given unto them; Dan. 7. 9, appears to refer to this scene—I beheld till the thrones were cast down, and the Ancient of days did sit. The wars of the Beast against the saints (Jews) is said to prevail (Dan. 7. 21, 22) until the Ancient of days came and judgment was given to the saints of the Most High, and the time came that the saints possessed

the Kingdom. The "judgment" here appears to mean the right and power to exercise judgment—not only avenge the saints on their enemies, but vindicate and award them their position in glory.

In Matt. 25. 31.—"When the Son of Man shall come in His glory and all His holy angels with Him, *Then* shall He sit upon the throne of His glory." That throne is seen here placed "for judgment immediately before the Millenium and in connection with the "First Resurrection."

THE PERSONS VINDICATED.

Rev. 20. 4.—And they judged (i.e., vindicated) those that were beheaded on account of the testimony of Jesus, and for the Word of God. The promise made to them in 6. 11, is here seen to be fulfilled. The next statement is that not only those who were beheaded, but all, including those who refused to worship the Beast "lived again," i.e., had part in the First Resurrection. And whosoever had not worshipped the Beast, nor yet his image, and did not receive the mark on their foreheads and on their hands, both lived again and lived with Christ a 1,000 years. It is not a question of the extent of the first resurrection, but a statement concerning some of those who shall have part in it.

THE LIVING NATIONS.

In the first place we note here there is no resurrection, and the basis of judgment is the treatment meted out to Christ's brethren (the Jews); those nations and persons who are to survive during the Millenium: this Judgment appears to be both national and individual.

NATIONAL.

Matt. 25. 31-46.—When the Son of Man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered (representatives) of all nations and He shall separate them one from another, as a shepherd divideth his sheep from the goats.

What nations could truthfully give the answer to the King in verses 38, 39—When saw we Thee a stranger and took Thee in?—or naked and clothed Thee?—or when saw we Thee sick, or in prison and came unto Thee?

INDIVIDUAL.

Matt. 24. 36-51. And the parable of the tares, Matt. 13. 30, 38-43. Two men in a field—Two women grinding at the mill, one taken to live on earth through the Millenium, the other left for destruction in the grave.

Jer. 3. 17. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart.

Joel. 3. 12.—Let the heathen be wakened, and come up to the valley of Jehoshaphat, for there will I sit to judge all the heathen round about.

THE REST OF THE DEAD.

Rev. 22. 5. The rest of the dead lived not again, until the thousand years should be finished. This completes the First Resurrection. Blessed and holy is he who hath part in the first resurrection; over these the second death hath not authority, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

Our Lord in John 11. 25, 26, in speaking to Martha refers to this resurrection. "I am the Resurrection,—yea, the one that is to eternal life; he that believeth on me, though he diē, he shall live again, and every believer who lives again in resurrection shall in no wise die again for ever."

MILLENIUM.

God has made three unconditional covenants with man—the first with Noah. Gen. 8, which secures the Earth and its seasons for man; the second with Abraham is recorded in Gen. 15., secures the Land for Abraham and his seed. The third secures the Throne for David, and his house, II. Sam. 7.

These covenants are "ordered in all things and sure" and are the foundation of all the prophecies concerning Israel. The Nation itself, never possessed the Land according to the original boundaries, as conveyed by oath to Abraham in Gen. 15. 18-21.

The tenure of the Land by Israel was limited not only in extent, but in duration of time—from Joshua to Zedekiah, was about 800 years—the throne of David did not stand for more than 500 years out of this—and yet the Land was given for an everlasting possession and the throne of David was to stand for ever.

The prophecy of Ezekiel 38 concerns and includes the whole house of Israel, "an exceeding great army"—one of two conclusions is clear—either the prophecies have failed, or there must be a complete fulfilment yet in store. The fulfilment must include both Resurrection and Restoration, if the unconditional covenants with Abraham and David are to stand.

THE PROMISED LAND.

From the Book of Ezekiel we learn that this will be a very large territory, bounded on the north by the Euphrates, on the east by the Indian Ocean, on the south by the Nile, and on the west by the Mediterranean—this will include the Arabian and Syrian deserts and the plains of Babylon.

The prophet Micah, 4. 7, says, "I will make her that was cast off a strong nation, and the Lord shall reign over them in Mount Zion from henceforth even forever."

Zech. 14. 4. "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east

and toward the west, and there shall be a very great valley ; and half of the mountain shall remove toward the north and half of it toward the south. and ye shall flee to the valley of my mountains."

With the return of the Lord to Olivet, great physical changes take place.

Zech. 14. 4.

Zech. 14. 10. " All the land shall be turned as the plain from Zeba (six miles north of Jerusalem) to Khan limn Rumamin south of Jerusalem and it shall be lifted up and inhabited in her place from Benjamin's Gate unto the place of the first gate."

Verse 8. " And it shall be in that day, that fresh running (or perennial) waters shall go out from Jerusalem, half of them towards the Dead Sea, and half of them towards the Mediterranean Sea, in summer (not dried up by heat) and in winter (not congealed by frost)."

This lifted up plain, will be the new Mount Zion on which the new Temple will be built. Ps. 48. 2. " Beautiful for elevation, the joy of the whole earth Mt. Zion on the sides of the north (of the valley) the City of the Great King."

Is. 33. 17. " Thine eyes shall see the King in His beauty, they shall behold a far stretching land." Verse 20. " Look upon Zion the city of our festal days ; thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be removed, the stakes whereof shall never be plucked up, neither shall any of the cords thereof be broken. But there the Lord will be with us in majesty, a place of broad rivers and streams, wherein shall go no galley with oars, neither shall mighty ships pass thereby." This seems to indicate that this under the Peace of the Great King will be the great passage for commerce ; no war vessel will be there, and the Suez Canal will be done away with.

Then in Is. 35. this new far-stretching land is described—" The wilderness and the solitary place shall be glad for them, and the dessert shall rejoice, and blossom as the rose." Verse 6. " In the wilderness shall waters break out, and streams in the desert, and the parched land shall become a pool and the thirsty land springs of water."

The wilderness is glad for the removal of the Edomites, of whose presence the wild creatures such as crocodiles (dragons) were the token ; but giving the contrast the desert shall rejoice and blossom as the rose ; then follow in verses 5 and 6 the spiritual blessings to the nation :—

" Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped, then shall the lame man leap as an hart, and the tongue of the dumb sing."

THE RESTORED TRIBES.

Their position is given in Ezekiel 48—and are arranged as follows:

10. 1-3. The Slave Offspring	{	Dan.	(Bilhah)
	{	Asher	(Zilpah)
	{	Naphtali	(Bilhah)
	{	Manasseh	(Rachel)

4-7. The wives Offspring	{	Reuben	(Leah)
	{	Judah	}

The Oblation 48. 8-22.
45. 1-8.

10. 23-26. The wives Offspring	{	Benjamin	Rachel	-
	{	Simeon	}	Leah
	{	Issachar	}	
	{	Zebulon	}	

27. The slave Offspring	(Gad)	Zilpah
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From this it will be seen the sons of Rachel and Leah occupy the central portion, four tribes on either side of the Holy Oblation; the slave offspring the extremities north and south.

THE OBLATION OR HEAVE OFFERING.

So called because it was lifted up on high in presentation to Jehovah for Himself alone—and so we have seen how the very site itself is to be raised up above the adjacent lands.

Ezek. 45. 1. "Moreover when ye shall divide by lot the land for inheritance ye shall offer an oblation unto the Lord an holy portion of the land."

The whole oblation is to be about 60 miles square divided into three portions. "A." On the north next to the tribe of Judah for the Priests, 48. 8-11; 45. 2-4, a portion 60 × 24 miles containing in its midst the Sanctuary a little over one mile square, the Altar occupying the exact centre. The "Temple" West of the Altar would appear to be the Palace or habitation of the Messiah when He "As the glory of Jehovah" will from time to time visit His earthly metropolis. "B." The portion for the Levites, 60 × 24 miles. "C." Below this is the residue with the City in the midst. Ezek. 48. 15-20. 45. 6, 7, the City, 12 miles square, on either side of it two other portions of 12 miles square, one for agricultural produce, the other for the Princes.

So we see that everything in connection with the whole of the Oblation to Jehovah, including the City will be laid out on a magnificent scale, Micah in chap. 4. 1, 2, states:—"But at the end of the days of Messiah it shall come to pass that the mountain of the House of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills and peoples shall flow unto it. And many nations shall go and say, "Come ye and let us go up to the mountain of the Lord and to the house of the God of Jacob and He will teach us of His ways, and we will

walk in His paths for the law shall go forth of Zion and the word of the Lord from Jerusalem." See also Is. 2. 1-5 given to us seventeen years before Micah prophesied.

MILLENNIUM.

Palestine in the midst of the nations—In Deut. 32. 8, we read, "When the Most High gave to the nations their inheritance, when He separated the children of men, He set the bounds of the peoples, according to the number of the children of Israel. These Israelites were called "The Lord's people a people unto Me for ever."

Palestine He called "the Lord's land," it shall not be sold for ever. Palestine is the fulcrum on which He rests the lever of a restored and saved Jewish nation, and from this centre and people will bless the entire world.

In Ezek. 5. 5. "Thus saith the Lord Jehovah, This is Jerusalem, I have set her in the midst of the nations and countries are round about her."

Zech. 8. 8. "I will bring them and they shall dwell in the midst of Jerusalem and they shall be my people and I will be their God, in truth and in righteousness." Verse 3. "I am returned unto Zion and will dwell in the midst of Jerusalem."

Is. 12. 6. "Cry aloud and shout, thou inhabitant of Zion, for great in the midst of thee, is the Holy One of Israel."

ISRAEL'S MISSION.

Is. 30. 26. "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the days that Jehovah bindeth up the hurt of His people, and healeth the stroke of their wound."

52. 10. "Jehovah hath made bare His holy arm in the eyes of all the nations, and all the ends of the earth have seen the salvation of our God."

NATIONAL SACRIFICES INSTITUTED.

In the light of the Epistle to the Hebrews, it has often been a source of difficulty to believe that in the millennial age, sacrifices are again to be offered. Sacrifices are suitable in any dispensation or age, where salvation depends upon works. In the present dispensation of pure grace they are impossible. In Millennial days they will teach what Israel never knew before, and will point not to a Sacrifice to come, but to one that has been accomplished.

There will be no such thing as a Day of Atonement or sacrifices for individuals—they will be yearly for nations, offered by a few of the Heads in every nation going to Jerusalem to represent their own people.

DAVID RAISED TO BE THEIR KING.

Hosea 3. 5, reads :—"Afterward shall the children of Israel return, and seek the Lord their God, and David their King and shall fear the Lord and His Messiah (His Gracious One.)" cp. Jer. 30. 9, Ezek. 34. 23, 24, and Ezek. 37. 22, 24.

Therefore David must rise again, as Abraham, Isaac and Jacob must, and with the fact of Israel seeking David, Ezek. 46. 16, 18, and 45. 22, make it clear that he is a human and not a Divine person, but the risen David acting as the Vice-regent of the Messiah.

THE JUDGMENT OF SATAN AFTER THE THOUSAND YEARS.

Rev. 20. 7—and when the thousand years are completed Satan shall be loosed out of his prison and will go out to deceive the nations, which are in the four corners of the earth, Gog and Magog, to gather them together to the war; the number of whom is as the sand of the sea. And they went upon the breadth of the Land, and encompassed the citadel of the saints, and the beloved city; and there came down fire out of heaven and devoured them.

This invasion appears to be the subject of Is. 8. 8. And he shall pass through Judah, he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings (armies) shall fill the breadth of thy land (the whole of Palestine extended) O Immanuel, also in Hab. 1. 6—For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs.

The issue of this invasion of the Land calls down immediate Divine judgment. Fire comes down from Heaven and devours the mighty host—there are no contending armies.

SATAN CAST INTO THE LAKE OF FIRE.

Rev. 20. 10.—And the Devil that deceived them was cast unto a lake of fire and brimstone, where both the Beast and the False Prophet are, and they shall be tormented day and night for ever and ever. Thus Satan receives his final doom, in the lake of fire, which Matt. 25. 41, tells us is prepared for the Devil and his angels; he is to be tormented by fire from beneath, his armies and dupes by fire from above.

THE SECOND RESURRECTION.

THE GREAT WHITE THRONE.

Rev. 20. 2-5.—And I saw a great white throne (set on earth) and him that sat thereon from whose face the earth and the heaven fled away and no place was found for them.

It is the Day of God, as distinct from "the day of Christ," and from the day of the Lord—see II. Peter 3. 10-12. But the day of God will come as a thief, in the which the heavens shall pass away with a rushing sound and the elements shall be dissolved being burnt up, the earth also and the works in it shall be burned up.

Verse 12.—And I saw the dead, the great and small, standing before the throne, and books were opened, and another book was opened, which is the book of life. And the dead were judged out of the things written in the books, according to their works. And the sea gave up the dead that were in it, and Death and the Grave gave up the dead that were in them and were judged each one according to their works. And Death and the Grave were cast into the lake of fire. This is the second death, even the lake of fire. And whosoever was not found written in the Book of Life was cast into the lake of fire.

Rom. 2. 5, 6.—But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will recompense to each one according to his deeds.

Thus solemnly ends the things which have to do with the earth “which now is.”

THE OVERCOMERS.

In the second and third chapters of the Revelation, we have the account of seven assemblies of peoples, who apparently are formed during the Day of the Lord, that is the last 7 years before the Millenium—they are exhorted to overcome and their reward is promised them in the eternal state, not in the Millenium; they would appear therefore to continue on earth right through the Millenium, it should be noted they are all sited in the countries near to Palestine. The first three refer to Israel's days in the Wilderness.

1. Ephesus—the promise to the overcomer is to eat of the tree of life which is in the Paradise of God.
2. Smyrna refers to days of Israel's testing, the promise being, he that overcometh shall not be hurt of the second death.
3. Pergamos refers to Israel's failure, the promise is, I will give of the hidden manna and I will give him a white stone, and on the stone a new name written which none knoweth save he that receiveth it.

The next four assemblies refer to the Land of Israel's Kings.

4. Thyatira—the promise is—I will give unto him the Morning Star; fulfilled in Rev. 22. 16. The Morning Star which ushers in the Eternal Day.
5. Sardis refers to Israel's removal from the Land; the promise is to be arrayed in white garments and I will not blot out His name from the Book of Life.
6. Philadelphia refers to Judah's Kings—the promise is “Him that overcometh I will make a pillar in the temple of my God and he shall in no wise go forth any more; and I will write upon him the name of my God and the name of the City of my God, which is New Jerusalem, which cometh down out of heaven from my God and my new Name.”

7. Laodicea refers to Judah's removal ; the promise is—To him that overcometh will I give to take his seat with me on my throne, even as I also overcame and took my seat with my Father on His throne.

I venture to suggest that these assemblies are formed on earth in Asia Minor as one of the results of the preaching for $3\frac{1}{2}$ years in Jerusalem of the 'Two heaven sent Messengers ; they increase in numbers through the Millenium and their end is as stated in Rev. 21. 6.—“ He that overcometh shall inherit these things, and I will be his God, and he shall be my son,” and of those their companions, who have had the absence of trial from Satan and of the frequent presence on earth of Christ Himself for 1,000 years ; the latter part of verse 6 is true, namely :—“ But the fearful and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death.”

THE CITY OF BABYLON.

Babylon was the scene of the first great apostasy from God after the flood, always the enemy of His people, she became in later days, under Nebuchadnezzar the metropolis of the first great Gentile Kingdom. God promised to remember His covenant with Israel, and when He did so, to remember Babylon in the day of His wrath. Ps. 37. 1.—By the rivers of Babylon there we sat down yea, we wept, when we remembered Zion. Verse 8. O daughter of Babylon, *who art to be destroyed*, happy shall he be that rewardeth thee, as thou hast served us. When the sovereignty of Babylon over Jerusalem passed to the Medes and Persians, the city gradually faded away. She has never existed with the power wielded as described in Chapters 17 and 18 of Revelation, nor has she ever been suddenly and totally destroyed “in one hour.”

A new Babylon must yet be built and gradually become a great power, possibly confined chiefly to eastern nations ; like the seven church assemblies who probably commence their existence in the last seven years of this age before the Millenium, and grow in numbers through that 1,000 year period, so I suggest this City of Babylon will do the same ; she will evidently not be a great trader, but an importer, especially of the goods which help to attract persons to follow her religious practices.

REFERENCES TO BABYLON BEFORE THE MILLENIUM.

Rev. 11. 13.—And a great earthquake came in that hour, and the tenth of the city fell, and 7,000 names of men were killed in the earthquake ; and the remnant were affrighted and gave glory

to the God of heaven. Rev. 14. 8.—And another, second angel, followed saying, Fallen, fallen, is Babylon the Great, which made all the nations to drink of the wine of the wrath of her fornication.

There is no word in the Greek for "city," so this verse may refer to the great (mystery) and the last word to "spiritual fornication which is idolatory. The New Religion, however, framed by the infernal Trinity called "the lie" in II. Thess. 2. 11, teaches that it is right to defy God's laws by adopting the evil practices of the False Trinity.

BABYLON AFTER THE MILLENIUM.

Is. 13.—And Babylon the glory of Kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

The 51st chapter of Jeremiah and the 47th of Isaiah refer to Babylon's last days. Is. 47. 11, reads—Therefore shall calamity come upon thee; thou shalt not know from whence it riseth; and ruin shall fall upon thee, thou shalt not be able to charm it away, and desolation shall come upon thee suddenly, which thou shalt not know. Rev. 14. 7, reads—Fear God, and give glory to Him, for the *hour* of His judgment is come and worship Him that made heaven and earth, and the sea, and the fountains of waters.

Our Lord in the Temple read the Scripture from Is. 61. 2, as recorded in Luke 4. 10.—"To proclaim the acceptable year of the Lord," here; He closed the book, and sat down because the next sentence reads, "And the Day of Vengeance of our God," which the Lord knew was in the far future.

In Rev. 18. verses 10, 17, 19 all mention the *hour*.

Verse 10.—Alas, Alas that great city, Babylon, the mighty city, for in one *hour* is thy judgment come.

Verse 17.—For in one *hour* so great riches is come to nought.

Verse 19.—For in one *hour* is she made desolate.

Jer. 51. 8.—Babylon is suddenly fallen and broken down; howl for her fetch balsam for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed; forsake her and let us go every one into his own country, for her judgment reacheth unto heaven, and mounteth up even to the skies.

In this judgment of God there are no contending armies. Satan has had to be loosed for a little season (perhaps $3\frac{1}{2}$ years) to prove that the natural heart of man (in spite of the example of 1,000 years of righteous rule from Jerusalem and in spite, too, of Satan's being bound for a like period) is enmity against God. Therefore in one hour Satan and Babylon are silenced for ever.

THE ETERNAL AGE. THE NEW HEAVENS AND EARTH.

Rev. 21. 1. And I saw a new heaven and a new earth, for the former heaven and the former earth were passed away, and there was no more sea.

The Spirit in the Second Epistle of Peter speaks of three creations as follows :—

- (A) 2 Peter 3. 6—"The world that then was."
- (B) " " " 7—"The heavens and the earth which are now."
- (C) " " " 13—"According to His promise we look for new heavens and a new earth."

At the introduction of the Millenium physical changes take place in Palestine, making Jerusalem a sea-port, but with the final disposal of Satan in the Lake of fire ; the present order of things is to be shaken and dissolved, but the things which cannot be shaken shall remain, Heb. 12. 26-28. In world (A) in the past, the changes made were by water. In world (B) in the future the changes made will be by fire. There is to be no more curse, no more death, no more sea, it will be a world fitted for a people who never die that will inhabit them. Among the new things will be—

THE HOLY CITY, THE NEW JERUSALEM.

Rev. 21. 2.—"And I saw the holy city, new Jerusalem coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice out of the throne saying, Behold the Tabernacle of God is with men, and He will dwell with them, and they shall be His People, and God Himself shall be with them, and be their God." At length, as before the Fall, God dwells with men. These "men" are spoken of as the Nations, in Rev. 21. 24-26.

The condition of the inhabitants is next described as no more curse, pain—sorrow—crying—defeat—death or night. Is. 25. 8. "He hath swallowed up death for ever and the Lord Jehovah will wipe away tears from all faces ; and the reproach of His people will He take away from off all the earth, for Jehovah hath spoken it." All is to be made new, all is faithful and true, all is to be accomplished that God has foretold and decreed.

THE DESCRIPTION OF THE CITY.

Rev. 21. 9.—And there came one of the seven angels which had the seven vials full of the last seven plagues, and talked with me, saying, "Come hither, I will show thee the Bride, the Lamb's wife." In chapter 19. we had the wife (gune), here we have the Bride (numphe), the one was before the Millenium, the latter is after it. If the wife was all Israel, then this Bride is "of Israel," the wife was called out for earthly blessing in the Land, the Bride, are the believing Israelites of the heavenly calling. Of many it

is written, " These all died in faith, not having received the promises but having seen them afar off, and were persuaded of them and confessed that they were strangers and pilgrims of the earth." Of Abraham, it was said, " He looked for the city which hath foundations, whose builder and maker is God." On the gates of the City are the names of the twelve tribes of Israel, while in the " Foundations " are the names of the *Twelve Apostles* of the Lamb. The Church, to which believers in the present age belong is part of Christ, the Bridegroom—the twelve apostles are seen here to form part of the Bride. Rev. 21. 10. And he carried me away in spirit to a mountain great and high and showed me the holy city of Jerusalem, descending out of heaven from God, having the glory of God ; her radiance was like a stone most precious, even as a jasper stone, clear as crystal. There is a resemblance here to the earthly city described by the prophet Ezekiel in chapters 40—48, but the two cities are distinct in their origin and source and not identical in dimensions or character.

THE DIMENSIONS OF THE CITY.

Rev. 21. 15.—And he that talked with me had a measuring-rod of gold to measure the city, and the gates thereof, and the wall thereof. And the City lieth four square, and its length is as great as its breadth, and he measured the city with the reed, 12,000 stadia (English furlongs), the length and the breadth and the height of it are equal. And he measured the wall thereof, 144 cubits, according to the measure of a man, that is, of the angel." Thus we see the City is 1,500 miles square—with God all things are possible.

Rev. 21. 23.—" And the city hath no need of the sun, neither of the moon, that they should shine on her, for the glory of God illumined her, and the Lamb is her light." On earth the Tabernacle and the Temple had no light of sun or moon, because the presence of God's glory was sufficient, this also marks off the City as being after the Millennium, for during that 1,000 years, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold (Is. 30. 26). And the nations shall travel by means of her light and the Kings of the earth do bring their glory into her. And her gates shall never be shut at all by day, for night shall not exist there. And they shall bring the glory and honour of the nations into it. What are these nations? Those nations that during the Millennium walk in the Divine light of the earthly Jerusalem, are transferred to the new earth to walk in the heavenly light of the New Jerusalem.

Subordination is God's plan of government for eternity, as well as for time. Israel will be subordinate to the 12 Apostles, the Overcomers will have precedence over the nations, and the Church will rule angels.

PARADISE REGAINED AND EDEN RESTORED.

Rev. 20. 1.—“ And he showed me a river of living water, clear as crystal, going forth out of the throne of God and of the Lamb. In the midst of the street of it (the city) and of the river, on this side and on that side, was there the tree of life (trees of that kind) producing 12 kinds of fruit, yielding its fruit according to each month, and the leaves of the trees were for the health of the nations. The “ tree of life ” was the means by which Adam would have lived on for ever, and here it is in Paradise restored.

And now mankind, as a whole, will regain the Paradise lost, and Eden restored will have the glories and joys of God's very presence.

COME.

In contrast with the expulsion from “ the tree of life,” we have here, at the close of the Revelation “ right to the tree of life ” and invitation to “ water of life.” The seed of the woman had been bruised in the heel, the Serpent's head has been crushed, hence, the invitation “ Come ” can now be sent forth.

Man had been “ sent forth ” and “ driven out,” now sees Paradise restored and hears the blessed invitation “ Come.”

BENEDICTION.

And the Spirit and the Bride say, Come thou, and let him that heareth (these things) say, Come thou, And he that thirsteth let him come. And he who desireth to enter, let him take of the living water freely.

BIBLE CHRONOLOGY.

It is one of the wonders of the Bible that God has given us an inspired chain of dated events extending from the First Adam to the Anointing of the Second Adam covering a period of over 4,000 years—Dr. Martin Anstey first brought this to notice in 1913—followed by Mr. P. Mauro in 1922. The tables in his book “ The Wonders of Bible Chronology ” are as follows.

The dates are given from the Creation of Man (*Anno. Homine*) and B.C. (Before Christ).

Table I.
FROM ADAM TO NOAH.

	<i>Ann. Hom.</i>	<i>B.C.</i>
Adam created	0	4046
Adam's age at the birth of Seth	130	3916
Add Seth's age at the birth of Enos (105)	235	3811
Add Enos' age at the birth of Cainan (90)	325	3721
Add Cainan's age at the birth of Mahalaleel (70)	395	3651
Add Mahalaleel's age at birth of Jared (65).....	460	3586
Add Jared's age at birth of Enoch (162)	622	3424
Add Enoch's age at birth of Methuselah (65)	687	3359
Add Methuselah's age at birth of Lamech (187)	874	3172
Add Lamech's age at birth of Noah (182)	1056	2990
Add Noah's age at the time of the flood (600)	1656	2390

Table II.
FROM NOAH TO ABRAM.

	<i>Ann. Hom.</i>	<i>B.C.</i>
The Flood	1656	2390
Add 2 years to birth of Arphaxad	1658	2388
Add age of Arphaxad at birth of Salah (35)	1693	2353
Add age of Salah at birth of Eber (30)	1723	2323
Add age of Eber at birth of Peleg (34)	1757	2289
Add age of Peleg at birth of Reu (30)	1787	2259
Add age of Reu at birth of Serug (32)	1819	2227
Add age of Serug at birth of Nahor (30)	1849	2197
Add age of Nahor at birth of Terah (29)	1878	2168
Terah born.....	1878	2168
Add Terah's age at birth of Abram	130	130
Abram born	2008	2038

Table III.
FROM ABRAM TO ESAU'S MARRIAGE.

	<i>Ann. Hom.</i>	<i>B.C.</i>
Birth of Abram.....	2008	2038
Abram's entrance into Canaan (age 75)	2083	1963
Abram's marriage with Hagar (Gen. 16. 3)	2093	1953
Ishmael born (Gen. 16. 16)	2094	1952
Isaac promised, the everlasting covenant given, Circum- cision appointed, Abram's name changed to Abraham (Gen. 17), Sodom destroyed (Gen. 19)	2107	1939
Isaac born (Gen. 21. 1-3).....	2108	1938
Isaac weaned. Ishmael cast out	2113	1933
Death of Sarah (Gen. 23. 1). Sarah was 90 years old when Isaac was born (Gen. 17. 17), and 127 years old when she died. Hence the year of her death was (Sarah has the distinction of being the only woman the length of whose life is given in the Bible).	2145	1901
Isaac married (age 40, hence 2108 + 40).....	2148	1898
Birth of Esau and Jacob (Gen. 25. 26).....	2168	1878
Abraham's death (Gen. 25. 7), age 175, hence 2008 the date of his birth + 175	2183	1863
Esau's marriage (age 40. Gen. 26. 34)	2208	1838

Table IV.
ESAU TO DEATH OF JOSEPH.

Esau's marriage	2208	1838
Jacob goes to Padan Aram aged 77	2245	1801
Jacob marries both daughters of Laban. (He served 7 years before marriage for Leah, 7 years thereafter for Rachel, his age at date of marriage being 84).....	2252	1794
Joseph born 7 years later	2259	1787
Jacob returned to Canaan 6 years later (Gen. 31. 41) aged 97	2265	1781
Joseph stands before Pharoah 24 years later, aged 30 (Gen. 41. 46)	2289	1757
Add 7 years of plenty	2296	1750
Two years later Jacob goes down into Egypt, aged 130 (Gen. 45. 6 ; 47. 9)	2298	1748
Death of Jacob 17 years later (Gen. 47. 28).....	2315	1731
Death of Joseph (he was 39 when Jacob was 130, hence 39 + 17 = 56, when Jacob died, and was 110 at the time of his own death (Gen. 50. 26). Hence add 54 to 2315 and we have date of Joseph's death	2369	1677

This completes the Book of Genesis.

Table V.
ISRAEL IN THE DAYS OF MOSES.

	<i>Ann. Hom.</i>	<i>B.C.</i>
Death of Joseph	2369	1677
Birth of Moses (add 64 years)	2433	1613
Flight of Moses from Egypt (Ex. 2. 11-15)	2473	1573
Birth of Caleb	2474	1572
Return of Moses. Exodus of Children of Israel from Egypt	2513	1533

Table VI.
THE 40 YEARS IN THE WILDERNESS.

	<i>Ann. Hom.</i>	<i>B.C.</i>	<i>Mth.</i>	<i>Day.</i>
The Exodus	2513	1533	1	15
Arrival at Wilderness of Sin	"	"	2	15
Giving of the Manna and Smiting of the Rock	"	"	2	—
Arrival at Sinai and giving of Ten Commandments	"	"	3	15
Sojourn at Sinai; Statutes and Judgments given; the Golden Calf; Tables of Stone broken and renewed; the Tabernacle built; all this occupying 9½ months, and bringing us to.....	2514	1532	1	1
The events of Leviticus bring us to the numbering of Israel	"	"	2	1
Numbering finished, spies sent forth.....	"	"	2	20
Interval of 38 years (less one month) during which the Israelites wandered, no events being dated until death of Miriam.....	2552	1494	1	—
Death of Aaron.....	"	"	5	1
During next 6 months occurred lifting up of the Brazen Serpent, the defeat of Sihon and Og, the incident of Balaam and Balek, the apostacy of Baal-peor, and the numbering of the new generation of Israelites. This brings us to	"	"	11	1
But <i>one man</i> now remains (except the two who were to enter the land) of all the males above 20 years of age who came out of Egypt.				
Moses who died.....	"	"	12	—

Table VII.
THE PERIOD JOSHUA TO JUDGES.

	<i>Ann. Hom.</i>	<i>B.C.</i>
Entrance of Israel into Canaan (14th day, 1st month)	2553	1493
Add 6 years to division of the land by Joshua (Jos. 13. 7-10)	2559	1487
Add 14 years to oppression by Cushan (Jud. 3. 8)	2573	1473
Add 8 years of servitude under Cushan to rest by Othniel (Jud. 3. 8, 11)	2581	1465
Add 40 years to servitude under Eglon (Jud. 3. 11, 14) ..	2621	1425
Add 18 years to rest by Ehud (Jud. 3. 14, 30)	2639	1407
Add 80 years to servitude under Jabin (Jud. 3. 30)	2719	1327
Add 20 years (which includes Shamgar's judgeship (Jud. 3. 31; 4; 3) to rest by Barak	2739	1307
Add 40 years' rest by Barak to servitude under Midian (Jud. 5. 31)	2779	1267
Add 7 years' servitude to rest by Gideon (Jud. 6. 1; 8. 28)	2786	1260
Add 40 years' rest to usurpation of Abimelech (Jud. 8. 28; 9. 22)	2826	1220

Add 3 years' usurpation (Jud. 9. 22) to judgeship of Tola (Jud. 10. 2)	2829	1217
Add 23 years Tola to judgeship of Jair (Jud. 10. 2, 3)....	2852	1194
Add 22 years (Jud. 10. 3) to servitude under Ammon (Jud. 10. 8)	2874	1172
Add 18 years of oppression (Jud. 10. 8) to the judgeship of Jephthah	2892	1154
Add 6 years to Ibzan (Jud. 12. 7)	2898	1148
Add 7 years to Elon (Jud. 12. 8, 11).....	2905	1141
Add 10 years to Abdon (Jud. 12. 11, 14)	2915	1131
Add 8 years to servitude under Philistines (Jud. 12. 14)..	2923	1123
Add 40 years servitude (Jud. 13. 1) which includes the 20 years of Samson's judgeship (Jud. 16. 31) to Eli....	2963	1083
Add 40 years Eli's judgeship (I. Sam. 4. 18) to Samuel....	3003	1043
Add 20 years Samuel's judgeship (I. Sam. 7. 2) to Saul ..	3023	1023

Table VIII.

ISRAEL'S EXISTENCE AS A UNITED KINGDOM.

Beginning of Saul's reign.....	3023	1023
Beginning of David's reign	3063	983
Beginning of Solomon's reign	3103	943
Death of Solomon.....	3143	903

Table IX.

THE CONTEMPORARY KINGDOMS OF JUDAH AND ISRAEL
FROM THE DEATH OF SOLOMON TO THAT OF AHAZIAH
OF JUDAH.

<i>Events.</i>	<i>Judah.</i>	<i>Israel.</i>	<i>Ann.Hom. B.C.</i>
Death of Solomon. Disruption of the Kingdom	Rehoboam	Jeroboam	3143 903
Ten tribes revolt and set up an independent Kingdom under Jeroboam (I. K. 12. 19, 20). Rehoboam reigned 17 years (I. K. 14. 21). For the first 3 years he walked in the ways of David (II. Chr. 11. 17). In the 5th year of his reign Shishak, King of Egypt, plundered the Temple (I. K. 14. 25).....			3147 899
Rehoboam died.....			3159 887
Abijam reigned in the 18th reign of Jeroboam 3 years (I. K. 15. 1, 2). Abijam dies, succeeded by Asa (I. K. 15. 9)	Abijam		3160 886
Nadab reigned over Israel the 2nd year of Asa (I. K. 15. 25).....	Asa		3162 884
Baasha reigned the 3rd year of Asa (I. K. 15. 28, 33)		Nadab	3164 882
Great revival of religion in Asa's reign, under the prophesying of Azariah and Oded (II. Chr. 15. 1-10) Asa's 15th year.....		Baasha	3165 881
Baasha invades Judah (II. Chr. 16. 1) ..			3177 869
Elah, son of Baasha, reigned the 26th year of Asa 2 years (I. K. 16. 8)			3178 868
Zimri slew Elah in fulfilment of the Word of the Lord (I. K. 16. 3, 9, 10) and is in turn slain by Omri the same year.....		Elah	3188 858
	Zimri		

<i>Events.</i>	<i>Judah.</i>	<i>Israel.</i>	<i>Ann. Hom.</i>	<i>B.C.</i>
Omri and Tibni reigning concurrently as rival Kings.....		Omri Tibni	3189	857
Tibni died. Omri continued to reign in the 31st year of Asa (I. K. 16. 22, 23)			3193	853
Omri bought the hill of Samaria, built a city there and made it the capital of his Kingdom (I. K. 16. 23, 24)			3194	852
Ahab succeeds Omri in the 38th of Asa (I. K. 16. 29)		Ahab	3200	846
Asa diseased in his feet (II. Chr. 16. 12)..			3201	845
Asa dies, Jehoshaphat succeeds him (II. Chr. 16. 13), (I. K. 22. 41, 42)....	Jehoshaphat		3203	843
Jehoshaphat in his 3rd year sent forth Princes and Priests to teach the Book of the Law in the cities of Judah (II. Chr. 17. 7-9)			3206	840
Ahab slain in battle with the Syrians. Ahaziah, his son, succeeds him (I. K. 22. 37-40, 51) 17th year of Jehoshaphat and reigned 2 years.....		Ahaziah	3220	826
Jehoram reigns for Jehoshaphat (II. K. 1. 17 with 3. 1).	Jehoram <i>pro. rex.</i>			
Elijah calls down fire from heaven, destroying two captains and their companies (II. K. 1. 9-12). Ahaziah of Israel dies, succeeded by Jehoram, in second year of Jehoram of Judah (II. K. 1. 17. 3. 1)		Jehoram	3221	825
Jehoram of Judah reigns with Jehoshaphat as co-Rex (II. K. 8. 16, 17)	Jehoram as co-Rex.		3225	821
Jehoshaphat died, and Jehoram reigned now as sole king (I. K. 22. 50)			3228	818
	Jehoram as sole king.		3229	817
Ahaziah begins to reign (jointly with his father) in 11th reign of Jehoram of Israel (II. K. 9. 29)	Ahaziah co-Rex.		3231	815
Ahaziah one year as sole king (II. K. 8. 25, 26).....	Ahaziah as sole king.		3232	814
Ahaziah of Judah and Jehoram of Israel both slain by Jehu. Former succeeded by Queen Athaliah, latter by Jehu (II. K. 9. 13-33. 10. 36. II. K. 11. 1-4)			3232	814

THE DIVIDED KINGDOM. SECOND PERIOD, TO THE FALL OF SAMARIA (the end of that kingdom), which was in the 6th year of Hezekiah, King of Judah.

Table X.

Accession of Athaliah and Jehu....	Athaliah	Jehu	3232	814
Athaliah reigned 6 years and in the 7th year she was slain and was succeeded by Joash (called in II. K. 12. 1, Jehoash. II. K. 11, 4-16).....	Joash		3239	807
Jehu reigned 28 years (II. K. 10. 36) and was succeeded by his son, Jehoahaz, in the 23rd reign of Joash (II. K. 13. 1)		Jehoahaz	3261	785

<i>Events.</i>	<i>Judah.</i>	<i>Israel. Ann. Hom.</i>	<i>B.C.</i>
In this same year Joash stirred up the priests to repair the Temple (II. K. 12. 6, 7). In the 37th reign of Joash began Jehoash to reign in Israel (as co-Rex with Jehoahaz) (II. K. 13. 9, 10)		Jehoash (co-Rex).	3275 771
In the 40th year of Joash, Jehoahaz, King of Israel died, and Jehoash reigned as sole king (II. K. 13. 9, 10)		Jehoash (sole king).	3278 768
Amaziah succeeded his father Joash as King of Judah in the 2nd year of Jehoash of Israel (II. K. 12. 21; 14. 1, 2)	Amaziah		3279 767
In the 15th year of Amaziah, Jeroboam II. reigned as King of Israel (II. K. 14. 16, 23). He reigned 41 years		Jeroboam II.	3293 753
Amaziah, King of Judah, lived after the death of Jehoash, King of Israel, fifteen years. (II. K. 14. 17), died.			3308 738
Amaziah had no immediate successor, for Uzziah did not come to the throne until the 27th year of Jeroboam II. Hence an Interregnum for eleven years	Interregnum		3308 738
Uzziah (Azariah) begins to reign in the 27th reign of Jeroboam II. (II. K. 14. 21; 15. 1, 2)	Uzziah (Azariah)		3319 727
Following the 41st year of Jeroboam II., the throne of Israel was evidently vacant for 22 years, for Zechariah did not ascend the throne until Uzziah's 38th year (II. K. 14. 29. 15. 8)		Interregnum	3334 712
Zechariah reigns 6 months in Israel		Zechariah	3356 690
Shallum reigns 1 month, and Menahem succeeds him (II. K. 15. 10-17) and reigns 10 years		Shallum Menahem.	3357 689
Jotham is made ruler during the last years of Uzziah (II. K. 15. 5; II. Chr. 26. 21)	Jotham (as Judge)		3367 679
Pekahiah reigns in 50th year of Uzziah (II. K. 15. 22, 23). Pekah conspires against Pekahiah, slays him and reigns in his stead (II. K. 15. 25-27)		Pekahiah	3368 678
Isaiah's great vision (Is. 6. 1). Death of Uzziah		Pekah	3370 676
Jotham succeeds Uzziah in the 2nd year of Pekah (II. K. 15. 32, 33)			3371 675
	Jotham (as King)		3371 675
Ahaz succeeds Jotham in the 17th year of Pekah (II. K. 15. 38; 16. 1, 2)	Ahaz		3386 660
Isaiah's prophecy, Ephraim to be broken in 65 years (Is. 7. 8) ..			3387 659

<i>Events.</i>	<i>Judah.</i>	<i>Israel.</i>	<i>Ann. Hom. B.C.</i>
Hoshea slew Pekah in the 20th year of Jotham, but was not made King until the 12th year of Ahaz (II. K. 15. 30 ; 17. 1)		Interregnum	3390 656
Hoshea becomes King of Israel		Hoshea	3398 648
Hezekiah's accession as co-Rex with Ahaz, 3rd year of Hoshea (II. K. 16. 20. 18. 1, 2)	Hezekiah		3401 645
Death of Ahaz, Isaiah's prophecy against the Philistines (Is. 14. 28)			3402 644
Hezekiah as sole King			3403 643
Shalmaneser besieges Samaria (II. K. 18. 9)			3404 642
Samaria taken. End of Kingdom of Israel (II. K. 18. 10)			3406 640

THE KINGDOM OF JUDAH FROM THE FALL OF SAMARIA TO THE CAPTIVITY.

From the Fall of Samaria, in the 6th year of Hezekiah, to the capture and destruction of Jerusalem by Nebuchadnezzar, in the eleventh (and last) year of Zedekiah was a period of 131 years.

Table XI.

Shews the principal events of that period.

<i>Events.</i>	<i>Kings of Judah.</i>	<i>Ann. Hom. B.C.</i>
Fall of Samaria in 6th year of Hezekiah (II. K. 18. 10)	Hezekiah	3406 640
In the 14th year of Hezekiah Judah was invaded by Assyrians under Sennacherib, fortified cities were taken (II. K. 18. 13), and Jerusalem besieged. But the Assyrian army was overthrown by the angel of the Lord (II. K. 18. 17-19, 36)		3415 631
In the same year occurred Hezekiah's illness and recovery; and also the visit of the ambassadors of Merodach Baladan, King of Babylon (II. K. 20. 1-20). Sargon sent Tartan to Ashdod and took it (Is. 20. 1. II. K. 18. 17). All this was in the 14th year of Hezekiah	"	"
God, in answer to prayer, added 15 years to the life of Hezekiah, who died and was succeeded by Manasseh (II. K. 20. 21) after reigning 29 years.	Manasseh	3429 617
Isaiah had prophesied (Is. 7. 8) in the days of Ahaz, that in 65 years Ephraim should be broken, that he should be no more a people. Sixty-five years from Ahaz's accession brings us to the days of Esar-haddon, and it is recorded in Ezra 4. 2, that the "adversaries" had been transported into Palestine by Esar-haddon. Sixty-five years from Ahaz's first year would be		3452 594
Manasseh reigned 55 years, and was succeeded by his son Amon (II. K. 21. 1, 18)	Amon	3484 562
Amon reigned 2 years, and was slain by servants who conspired against him, and succeeded by Josiah (II. K. 21. 23-26)	Josiah	3486 560

Josiah in the 8th year of his reign, "while he was yet young" (16 years of age) "began to seek after God of David, his father" (II. Chr. 34. 3)	3494	552
In the 12th year of his reign he began to purge Judah and Jerusalem by destroying the places of idol-worship	3498	548
The prophet Jeremiah began to prophesy in the 13th year of Josiah. He prophesied for 23 years to the 4th of Zedekiah (Jer. 1. 2; 25. 3). This establishes the chronology of that period. The beginning of Jeremiah's prophecy	3499	547
The purifying of Judah and Jerusalem (which occupied 6 years) completed	3504	542
In the same year (Josiah's 18th) the repairing of the Temple was begun, and the Book of the Law was found, and read to Josiah, whose conscience was smitten, upon hearing the words of the Law, because of the departure of the people therefrom. Josiah inquires of the Lord concerning this (II. Chr. 34. 8-21)	3504	542
In the same year (Josiah's 18th) was observed the great passover, concerning which it is recorded that "there was no passover like to that kept in Israel, from the days of Samuel, the prophet; neither did all the kings of Israel keep such a passover as Josiah kept" (II. Chr. 35. 18, 19)	3504	542
Josiah after reigning 31 years, was killed in battle with Pharaoh Necho, King of Egypt, and was succeeded by his son Jehoahaz (II. Chr. 36. 1), who reigned three months..	Jehoahaz 3517	529
Jehoahaz was carried captive into Egypt, his brother Eliakim put on the throne by Pharaoh Necho, and his name changed to Jehoiakim (II. Chr. 36. 2-4)	Jehoiakim 3517	529
In Jehoiakim's 3rd year Nebuchadnezzar began to reign as co-Rex (Dan. 1. 1). This was the year of the captivity of Daniel and his three companions, the starting point of the 70 years' captivity foretold by Jeremiah (Jer. 11. 12; Dan. 9. 2)	3520	526
Nebuchadnezzar began to reign as sole king in the 4th year of Jehoiakim (Jer. 25. 1-3). That same year Jeremiah prophesied that all nations should serve the king of Babylon 70 years, after which he should be punished (Jer. 25. 11, 12). This establishes the date to the overthrow of Babylon by Darius and Cyrus. Other prophecies by Jeremiah that same year are found in Jer. 25. 1-38; 27. 6, 7; 36. 1, 2; 45. 1-5; 46. 2..	3521	525

In the 5th year of Jehoiakim (2nd of Nebuchadnezzar as sole king) Daniel interpreted Nebuchadnezzar's dream of the Great Image of Gold, Silver, Brass, Iron and Clay.....	3522	524
Same year Jehoiakim rebelled against Nebuchadnezzar after having served him 3 years (II. K. 24. 1)	"	"
Same year Jehoiakim cut the Roll of the Book with a pen knife, and burned it in the fire (Jer. 36. 22, 23)	"	"
In the 7th year of Nebuchadnezzar he took captive 3023 Jews (Jer. 52. 28)	3527	519
In the 8th year of Nebuchadnezzar, Jehoiakim died and was succeeded by Jehoiachin, who reigned only three months, when Nebuchadnezzar besieged Jerusalem, took Jehoiachin to Babylon, with certain other captives, and treasures out of the Temple (II. K. 24. 8-16). He made Mattaniah (Jehoiachin's uncle) king in his stead, changing his name to Zedekiah (II. K. 24. 17)	Jehoiachin (Jeconiah- Coniah)	3528 518
Ezekiel was carried away with Jehoiachin, and dates his prophecies from the captivity of Jehoiachin (see Ezek. 1. 2. 40. 1) year	Zedekiah	" "
Mordecai was also carried away with in that captivity (Esth. 2. 5, 6)	3528	518
Ezekiel begins to prophesy in the 5th year of Jehoiachin's captivity (Ezek. 1. 2)	3528	518
In the same year (which was the fourth of Zedekiah), Hananiah uttered his false prophesy, and died under the hand of God. (Jer. 28. 1-17)	3532	514
Ezekiel's vision of the departure of the Glory of God from the Temple. (Ezek. 8. 1)	"	"
God refuses to be inquired of (Ezek. 20. 1-3) ..	3533	513
Nebuchadnezzar besieged Jerusalem in the 10th year of Zedekiah, 10th month, 9th day (II. K. 25. 1; Jer. 39. 1; 52. 4)	3534	512
Jeremiah buys his uncle's field while Nebuchadnezzar was besieging Jerusalem. Jeremiah imprisoned by Zedekiah (Jer. 32. 1-13)	3537	509
The end of Jeremiah's prophecies (Ezekiel's 40 years (Ezek. 4. 5, 6)	3538	508
Ezekiel prophesies this same year against Tyre (26. 1); against Pharoah (30. 21); and against Egypt (31. 1)	"	"
In the 11th year of Zedekiah famine prevailed in Jerusalem, city broken up (II. K. 25. 1-4; 39. 2). Same year Nebuzar-adan burnt Temple and broke down walls; Jerusalem carried away captive (Jer. 1. 3). One comes to Ezekiel and tells him "the city is smitten" (Ezek. 33. 21); Ezekiel's lamentation for Pharoah and Egypt (Ezek. 32. 1; 32. 17) ..	"	"
End of the kingdom of Judah, 11th year of Zedekiah (II. K. 24. 18)	3539	507
	3539	507

THE CAPTIVITY AND THE RETURN "UNTO THE MESSIAH."

Table XII.

Ann. Hom. B.C.

Zedekiah carried into captivity	3539	507
Ezekiel's vision of the new land, city and temple (14th year after the city was smitten) (see Ezek. 40. 1)	3552	494
Evil Merodach, King of Babylon (successor to Nebuchadnezzar) brought Jehoiachin out of prison, and set his throne above the thrones of the kings that were with him in Babylon (II. K. 25. 27; Jer. 52. 31).....	3564	482
In the first year of Belshazzar (who succeeded Evil Merodach) Daniel's vision of the Four Beasts was given (Dan. 7. 1).....	3584	462
In the 3rd year of Belshazzar the vision of the Ram and He-goat was given to Daniel (Dan. 8. 1).....	3586	460
The Kingdom was taken by Darius the Mede, and the city of Babylon was taken by Cyrus (Dan. 5. 26-31), as foretold by Isaiah (Is. 45. 1-4).		
Darius and Cyrus rule jointly. The vision of the 70 weeks given to Daniel (Dan. 9. 1).....	3587	459
Cyrus becomes sole king. Issues proclamation in his first year releasing the captive Jews and giving permission to "go up and build the house" (Ezra 1. 1-4). This year marks the end of the 70 years' captivity, and the beginning of the 70 sevens of years "determined" upon Daniel's people and his holy city, to finish the transgression, etc. (Dan. 9. 24)	3589	457
In the 7th month of the year last mentioned (the 1st of Cyrus, <i>Ann. Hom.</i> 3589), the people gathered themselves together as one man to Jerusalem. But not until the "second year of their coming to the house of God at Jerusalem in the 2nd month" did they begin "to set forward the work of the house of the Lord" (Ezra. 3. 1-8). (The intervening seven months would doubtless have been needed for building habitations for themselves). So we have the date of the beginning of the second Temple	3590	456
In the 3rd year of Cyrus (Dan. 10. 8) Daniel had the vision recorded in Chaps. 10—12 of his prophecy, in course of which he was informed that three kings of Persia should yet stand up (after Cyrus) and that the fourth should be far richer than they all (Dan. 11. 2). This 4th king was the wealthy monarch Xerxes, who "stirred up all against the realm of Grecia"; and the "mighty king" who succeeded him, and whose kingdom was broken, and divided toward the four winds of heaven, but not to his posterity, was Alexander the Great, whose kingdom was divided between his four generals. This vision was in the year (the 3rd of Cyrus).....	3591	455
From the decree of Cyrus in his first year there were to be "seven weeks and three-score and two weeks unto the Messiah, the Prince" (Dan. 9. 25). The "seven weeks" (49 years) are apparently the measure of the "troublesome times" during which the street and wall of the city were to be built. This would bring us (the reckoning being inclusive of the year the decree was issued) to the year	3637	409
From the 1st year of Cyrus "unto Christ," that is, (to His Baptism) was 483 years, which would bring us to the year 4071; and since the Lord was then beginning to be 30 years of age, we have for the year of His birth (4071-30)	4041	5

Add 30 years to His baptism (15th year of Tiberius Caesar)	4071	26
Add 3½ years to His Crucifixion, Resurrection and Ascension, and the coming of the Holy Spirit, and we have, as the year of those, the greatest by far of all events in the history of the heavens and the earth	4075	30
The 3½ years is the length of Christ's Ministry on the earth called half a week of years in Dan. 9. 27.		

WHERE ARE WE NOW IN THE CLOSING DAYS OF THIS PRESENT AGE?

Most of us were brought up in our early years to the idea of one general resurrection of good and bad people to introduce a day of judgment—this fact led some early commentators to fix dates for this great terrifying event, and as all such failed with their forecast, the fixing of dates has fallen into disrepute; but it had a value, in leading many others to study the Bible.

Moreover the fixing of dates appeared not to be supported by the Bible, as in reply to His disciples' queries, our Lord answered them in Matt. 24. 35, as follows:—"Heaven and earth shall pass away, but my words shall not pass away, '*But of that day and hour*' no one has any intuitive knowledge, no, not the angels of heaven but my Father alone." We note, on this verse, that the disciples had no knowledge of the present Church age, and that therefore this verse cannot refer to Christ's calling His Body on High: but as Our Lord introduced the passing away of this heaven and earth, it must refer to the great events at the close of the Millennium age, to God's great *hour* of judgment—the very expression day and hour being used in the verse. Our Lord was purposely evasive because He knew of the offer to be made to the Jewish leaders *after* His Ascension; had that offer been accepted, there would have been no Church Age, and so the passing away of the present heavens and earth, would have been the end of Jewish Times on this earth.

When a well-known event is to happen in the far future, most persons shrug their shoulders and say "it does not concern me," so that such an event as Christ's coming for His Church, concerns those who expect to be alive at that time. It is therefore very significant that the Rev. Martin Anstey was inspired to give us, in 1912, an accurate account of the number of years from the First Adam down to the Second Adam—namely 4,041 years—and more wonderful still that God, through various persons, recorded the events to give us the same. We cannot escape the conclusion that this has been done for the instruction of those now living upon the earth.

It has been a matter of very general belief that earthly history would continue for a period of seven thousand years; that the

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It has been a matter of very general belief that earthly history would continue for a period of seven thousand years ; that the

seventh thousand—called the Millennium—would be quite distinct from any other previous age. If this is true, the end of the first 6,000 years must be a very crucial date.

We have had from Adam to Christ	4,041 years
Our Lord's birth prior to A.D.	5 "
To complete 6000 A.D.	1,954 "

6,000 years.

Since God called out Abraham and formed a Nation from his descendants to be His Chosen People, His dealings with our earth have centred round the Jews and their city, Jerusalem. When because of unbelief and idolatry, they were placed for 70 years in captivity, God gave to Nebuchadnezzar, the King of Babylon, a wonderful dream, the composite image of a man, the meaning of the same being given to the Prophet Daniel in his second chapter as follows :—

1. The Head	Gold	Babylon.
2. The Breast and Arms	Silver	Medo-Persia.
3. The Belly and Thighs	Brass	Greece.
4. The Legs	Iron	Rome.
5. The Feet	Iron and Clay	Mahomedan.

The domination of the Jew by the Gentiles was to have an end, so we read in Luke 21. 24.—“ And they shall fall by the edge of the sword, and shall be led away captive into all nations and *Jerusalem* shall be trodden down of the Gentiles, until the Times of the Gentiles be fulfilled.” We note that Jerusalem is named and not the whole land of Palestine. The treading down refers to the Mohammedan possession since about A.D. 637, in succession to the “ fourth ” or Roman possession.

The number 40 in Scripture appears frequently as a sort of probationary period of time, and it is significant that our present age opened with 40 years from the Cross to the destruction of Jerusalem and dispersion of its people in A.D. 66–70. May it not close with a similar period. In *time* the meeting of two ages is called the *Suntelia*, a Greek word translated “ end ” and may run to 40 years—the word “ *telos*,” translated “ end,” is the last 3½ years of an age.

The Great War in 1914, plus 40 years, brings us to 1954.

The possession of Jerusalem in 1917, plus 40 years, brings us to 1957.

Palestine under “ Man of Sin ” and “ Lawless One ” for 3½ years, *Telos I.*, followed by another 3½ years, *Telos II.*, under the False Trinity—the junction of these two periods must indicate something remarkable, which I suggest is the year 1954.

Telos I. will probably be prior to that year, and Telos II. after that year. The Removal into the heavens of the Church (Mystical Body) of Christ would fall in the period 1950-1.

Hitler has stated to his intimate friends that he is out for world domination; and he certainly has shown great hatred of God's people, the Jews. I do not think he will be the "Man of Sin" or the "Anti-Christ," but his words and actions clearly foreshadow both; when he is put down, the world may possibly enjoy a period of peace and material prosperity, until the False Trinity is established in Palestine, probably in 1954. Our Lord is not seen by any unbeliever until $3\frac{1}{2}$ years later, He appears in power and glory to destroy Satan's demons in the Great Battle of Armageddon—and to bind Satan for a period of 1,000 years.

THE DAY OF GRACE NOT YET CLOSED.

It is still open to all men to take their true position as revealed by God, namely, *that* of a lost unsaved sinner, and become a saved believer, on faith-principle, not by works, but by believing God, concerning the value of the death (instead of you) of His Christ upon the cross over 1,900 years ago; your mind thus regenerated live by prayer, and read daily some verses of the Scriptures, thus may you live, and endure, as seeing Him, Who is invisible.

The whole Bible is *for* us, but only a small portion is about us. In the third chapter of the Epistle to the Phillipians, Paul is given to us by the Spirit, as a representative saved sinner who surrendered his former *supposed* gains as *refuse*, and in their place received *real* gains.

1. Phil. 3, verse 9. To be found in Him, not having a righteousness of my own—that which is by (the deeds of) the Law; but that which is by faith in Christ—The righteousness which comes of God (conferred on) faith.
2. verse 10. That I may (get to) know Him. To do this I must (judicially) share three other gains.
3. By faith made conformable to (that is, like) Him in His death, by reckoning myself to have died with Him.
Romans 6. 11.
4. By faith share the fellowship of His sufferings. I. Cor. 12. 26.
Romans 8. 17.
5. By faith I must believe in the power of His Resurrection which brings me into the very presence of God in a heavenly resurrection body.

6. A. If dead when Christ has completed His Mystical Body—
then by verse 11, That I may attain unto the “out”-
resurrection, from among the dead.
- B. If found alive, then by verse 14, that I may be called
on High, from a place here on earth, to a place above.

This is part of the fulfilment of the promise of Christ in John
16. 13—to lead us into *all* truth, to show us things to come.

The World's Classics

CXXXVI

THE ANALOGY OF RELIGION

BY

JOSEPH BUTLER